

Call to Worship: Jesus said; "I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh." Let us pray.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor

Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP January 9, 1972

The Organ Prelude
*The Hymn of Praise 50
*The Call to Worship and Invocation
The Scripture----John 12:20-36
*The Gloria Patri
*The Apostles Creed Page 23
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering and Lord's Prayer--NEW MEMBER
The Hymn of Meditation 164
Meditation
The Communion Hymn 341
*The Order of Holy Communion Page 32
*The Seraphic Hymn #522
The Institution of the Lord's Supper
The Consecration of the Elements
The Communion (Please retain the elements until all have received them)
*The Prayer of Thanksgiving
*The Hymn of Response 278
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

The joint consistory meeting will be held Tues. Jan. 18th at 7:30 PM in Trinity Church, New Bloomfield.

CHRIST CHURCH ANNOUNCEMENTS

Heidelberg Class will meet Tues. Jan. 11th at 7:30 PM.

Missionary Circle will meet Tues. Jan. 11th at 7:30 PM in the home of Bessie Barrick.

The ladies of the church will host the Golden Agers Jan. 13th at 1:30 PM in the social room of the church.

Win-A-Chum Class will meet at the home of Esther Spease Jan. 14th at 7:30 P.M.

TRINITY: SANDY GANTT NEW MEMBER

CHRIST MADELINE GALLAGHER " "

Communion Meditation
January 9, 1972

Text: John 12:32, "And I, ~~if I be lifted up~~ when I am lifted up from the earth, will draw all men to myself."

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ A doctor who had been a very good Christian in his lifetime died. ~~His~~ His widow, although she was bereaved and felt the loss of her husband, nevertheless, had a sense of happiness about her because she trusted the scriptures about life after death. ~~She posted a sign which the doctor had used in his waiting room for years.~~ She recalled how he had placed ~~the~~ ^A sign on the door for his patients when they came to the office and waited while he was off on an emergency ~~errand~~ ^{CALL}. The sign stated simply, "Gone for a little while, back soon." ~~This she confidently hung over his office door.~~ ^{AND SO SHE CONFIDENTLY HUNG THIS SIGN ON THE OFFICE DOOR}

When Jesus had been crucified and had arisen from the dead, he told his disciples that a ^{IN} little while ~~yet~~ and they would not see him anymore, but that one day he would return. So they looked for him to come again. They believed it so fervently that they looked for this coming in their lifetime. Paul spoke of this coming very often, and he must have spoken of it in such glowing terms that the people of Thessalonica quit their jobs and were living off each other awaiting the coming of Christ. Paul had to admonish them and tell them that they must work until Christ came and not quit ahead of time.

^{SO} We have seen and observed that Christ has not come ^{DOWN THROUGH} all of the ^{PREVIOUS} ~~ensuing~~ centuries and he is still awaited. So until he comes we must live and work, and perhaps die before his coming. ^{AND} But until that awaited day we must ~~also come to him for forgiveness~~ seek forgiveness for our sins through his sacrifice. ^{PIK}

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FREE ESTIMATES

BATHROOMS

MARBLE SILLS

KITCHENS

SLATE FOYERS

This past week in Confirmation class we were discussing the chapter in the book that ~~look~~ takes a look at the individual. We talked of the things we must know about ourselves. The first thing we learned that we should know was that we are sinners, ~~that~~ we sin in our individual lives and we fall short of the glory of God. The Second thing we should learn ~~about~~ is that everyone else in the world is a sinner. So if we add together that we personally are sinners, plus everyone else in the world is sinful, then we can see that we all have one common denominator and this is Jesus Christ. We being sinful come to his table to partake of his body and blood for our forgiveness, and all of sinful mankind has the same privilege to share this supper for their forgiveness. So we all share the communion and we share in forgiveness, but there is yet a third denominator. This is the fact that we are forgiven for what we do, and because of this we should be forgiving as well. We should come to the Lord's table and ask forgiveness for our sins, but we should also remember those who have committed sins against us, and forgive them for what they have done. This in essence is what this Lord's table is all about. To forgive as well as to be forgiven. To let bygones be bygones and start out with a clean slate. Hating no man, loving all men. This is why we have communion at the beginning of the new year. To clear the slate of past sins and past hatreds and to face a year with love for all.

Christ said, "And I, when I am lifted up from the earth, will draw all men to myself." He was both lifted up when he hung on the cross and died for us, And he was lifted up when he ascended into heaven to ~~be~~ reign at the right hand of God. He drew all men to him as he said. All men were drawn to the sight and the spectacle of this man when he was killed. All ~~men's~~ eyes were upon him to see what he would and could do at that time. All men are drawn to him today as well. But not all as followers unfortunately. Some men come to him to speak

against him. Some men come to him to work against him. But all men are drawn to him in one way or another. With Christ there is no middle ground. You either love him or you hate him.

This table is where we as believers in him are drawn toward him. We come to him to partake of him and to share in the sacrifice of him for us and for our sins. We are drawn toward him and the life he led, and so we must in true Christlike life and style forgive as well as be forgiven. "Gone for a little while, back soon." How soon no one knows, but, ^{HE SAID} "I, ~~if I live~~ when I am lifted up from the earth, will draw all men to myself." Amen.

Call to Worship: Seek the Lord while he may be found, call upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord that he may have mercy upon him, and to our God, for he will abundantly pardon.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: How precious is the steadfast love of God! He gives to man all things in due season. We may find refuge in him and strength for our lives, for with him is forgiveness for all our sins. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP January 16, 1972

The Organ Prelude
*The Hymn of Praise 31
*The Call to Worship
*The Prayer of Confession (Unison)

O holy Father, we confess that both as individuals and as a Church, we have been too much preoccupied with ourselves and too little concerned for the welfare of others. Thou hast taught us to help to bear the burdens of our brethren in Christ; but often we have failed to support the weak, to help the needy, and to encourage the disheartened. Thou hast commanded us to let our light shine out in the world; but we have failed to bear witness to Christ before men, and to seek them that are lost. For all our disobedience, carelessness, and lovelessness, we implore thy forgiveness. Cleanse us from our sin, and so strengthen and assist us by thy grace that we may henceforth fulfill the law of Christ; for his dear sake. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture----Isaiah 61:1-6
Acts 10:34-43

*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 299
The Sermon----"Another Prophet?"

The Sermon Prayer
*The Hymn of Response 289
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

The joint consistory meeting will be held
Tues. Jan. 18th at 7:30 PM at Trinity Church.

CHRIST CHURCH ANNOUNCEMENTS

The Men's Brotherhood will have the worship
service Sunday Jan. 23rd at 2:00 PM at the
Kinkora Home.

Congregational dinner Tues. Jan. 25th at
6:30 PM.

RUTH MARRIS - OSTEOPATHIC HOSPITAL

RICHARD FOX HARRISBURG

"Another Prophet?"

CHURCH

LUKE 4

Text: Luke 4:22b & 24. "Is not this Joseph's son?" "And he said,
"Truly, I say to you, no prophet is acceptable in his own country."

The young man came back to his hometown and on Sunday morning he went to ~~his~~ ^{THE} church ~~that~~ he had attended all of his life. Since he had become somewhat of an authority in some subjects, he was asked to speak in the service. He stood on the chancel and read from the Old Testament some words of one of the prophets. Then he closed the Bible and told the congregation that this prophecy was being carried out in the present age.

The members of the congregation had known this young man from infancy, and they knew that he came from a poor uneducated family and that somehow he had managed to educate himself. Now here he was a sort of expert in his field and they marveled at the wisdom with which he spoke.

Then he went on, he told them that they did not appreciate his authority, because he had come from that town, and after all, what could he possibly become after having such meager beginnings!

He told them that there had been injustices committed in the hometown and the surrounding area. He spoke of the things that needed to be corrected. With each new charge that he laid at their doorstep the people in the congregation became more angry until finally they escorted him from the church.

In case you are wondering where this happened and who the young man was, you can find it recorded in Mark's gospel the beginning of the 6th chapter and in Luke's gospel the beginning of the 4th chapter. Luke goes into a little more detail with his narrative.

Here we have not only a nice little story, but some

very interesting background as well.

In Luke we read that he went to the Synagogue as was his custom on the Sabbath day. To those who say that Jesus was not a follower of organized religion this should prove that he was not only an attendee of the Synagogue services, but was probably a member as well. I believe this point, "as was his custom," has a great deal of significance to it. We hear ~~a lot of people make~~ ^{MAKE QUITE OFTEN} the remark today, 'I can get just as much out of watching a religious service on television as I ^{can} ~~could~~ out of going to church.' Or, "I don't need to go to church I can be just a religious outside of it." ~~This is not only a common~~

~~thinking~~ There is some merit in what some people say along these lines, but it is not completely true. The church as it is today causes some problems with some people. They perhaps go to church and are not getting anything out of it because in many cases the church has become a sounding board for all types of social problems and ills. Too many pulpits are being used to expound human thoughts and theories and too little of the word of God and the gospel of Jesus Christ. I can agree with this and I am sure you can too.

But look back to the Synagogue of the time of Christ. Let's ask ~~whether~~ whether the Synagogue then was one of complete adherence to the expounding of the love of God? It couldn't have been. During the week preceeding the death of Christ we are aware that he went to the Synagogue and threw out those who sold and bargained there. This is not an isolated example of what was going on ~~there~~. This was happening in every Synagogue throughout Palestine. The Scribes and the Pharisees were so intent on making new laws to fulfill the old one, that the use of the Synagogue for worship was secondary.

But did Jesus ever say that he was going to stay outside of the organized church because there were too many hypocrites there?

We never see it recorded anywhere and I am sure that had he felt this way and expressed it, someone would have picked it up and written about it.

Instead we see a man who takes the scribes and pharisees to task for their actions. Time and again he attacked them on their concern for the letter of the law and their lack of concern for the individual. He wanted to work at the task of changing the church from within. Instead of standing on the outside and criticizing it, he was *TRYING TO WORK CHANGING IT & RENEWING IT.*
~~working at it from within.~~

I read an interesting interview of a man who calls himself a humanist. He belongs to an organization in Pittsburgh that is made up of people who are atheists and humanists. ~~They do not accept God or Christ and they~~ Some of them believe in a supreme being of some sort. But their main theme in life is that of trusting to humanity for help. This life is the important thing and there is nothing beyond this life.

The man who was interviewed spoke of the decline of the churches. What he stated about the churches is very sadly true, but his closing statement was one that shows the futility of life as he lives it. ~~He stated, "Even today"~~
Quote on question asked by interviewer. (William McHolland humanism)

This shows the utter futility of his beliefs. To the Christian life is indeed, "a haunting, awful thing," but there is hope to be found in Christ. This is actually what Christ himself was fighting. He was trying to make the Jewish religion of his day see the error of their ways, and to make it more relevant. But he was doing it from within, or trying to do it from within. It was only when he was forced out because the leaders and some of the people would not listen that he worked completely on the outside.

The conclusion of this story tells us that after he had finished speaking, "all in the Synagogue were filled with wrath and they rose up and put him out of the city," and they wanted to throw him off the cliff, but he passed through them. This shows us the actions of those who will not hear or listen to the truth.

How many times do we hear in our own day, the words of someone who has gone astray saying, "if only I had listened." ? Unfortunately, many times we do not listen to the truth. We want to shut it out, to still it and to close our ears from it. Many times we read of young people who would not listen to their parents, regretfully saying they wished they had heeded their parents advice. An old song of many, many years ago stated the simple truth that, "Mother's prayers have followed me." How many times do you suppose mothers, as well as fathers and grandparents ^{who} have been unable to make their young loved ones see what is right ~~and they~~ have resorted to prayer as the only means by which to help them? How often do you think our loved ones pray for us and for the only help possible for us?

This is one area we do not know too much about, but I am sure that there are many prayers offered up on our behalf.

In Mark we read that because of the reception Jesus received in Nazareth in relation to this story, "He could do no mighty work there." This is true of individual lives and of churches that are devoid of the spirit of Jesus Christ. In a poem entitled, "The Church Today," written by Sir William Watson he writes, (illustration).

If this is the true tone of the church today, then those who are humanists, atheists, cynics unbelievers or whatever they wish to be called, can stand back and say that the church is dying and will disappear in a very short time. And they will be right. But my friends in a world filled with those who would destroy, and those who would stand

back and gloat that the church is done, finished and all but buried, there is ~~hope~~ still hope. There is still life. But it requires a new look at the church. A new look at the people within and what it is the church is trying to prove in a very confused and bewildered world.

The voice of God is calling its summons unto men;
As once he spoke in Zion, so now he speaks again:
Whom shall I send to succor my people in their need?
Whom shall I send to loosen the bonds of shame and greed?

I hear my people crying in ~~cottages~~ cot and mine and slum;
No field or mart is silent, no city street is dumb.
I see my people falling in darkness and despair.
Whom shall I send to shatter the fetters which they bear?

We heed O Lord, thy summons, and answer here are we!
Send us upon thine errand, let us thy servants be.
Our strength is dust and ashes, our years a passing hour;
But thou canst use our weakness to magnify thy power.

From ease and plenty save us; from pride of place absolve;
Purge us of low desire; lift us to high resolve;
Take us, and make us holy; teach us thy will and way.
Speak, and behold! we answer; command, and we obey.

These words John Holmes wrote in a hymn that deals with brotherhood. The voice of God is still calling today as it called in and through the life of Jesus Christ. The world is ~~waiting~~ waiting to see what the church will do. We are the church, the people who belong to it. What we do about the conditions of the world around us is what the church will either be judged as doing or of leaving undone. May our prayer be, "Take us and make us holy; teach us thy will and way. Speak, and, behold we answer! command and we obey."

ASH WEDNESDAY — FEBRUARY 16, 1972
KEBOCH MEMORIAL UNITED METHODIST CHURCH
7:30 P.M.

LITURGY OF WORSHIP

*Indicates Congregation Standing

May this be a most blessed Lenten and Easter Season
to each and every one.

"Unknown, Unseen", *UNHEARD* "

LENT

LVRK

Text: Luke: 22:10-13

"He said to *th*em, 'Behold, when you have entered the city a man carrying a jar of water will meet you; follow him into the house which he enters, and tell the householder, 'The teacher says to you, Where is the guest room, where I am to eat the passover with my disciples?' And he will show you a large upper room furnished; there make ready.' And they went, and found it as he had told them."

This Lenten season the theme of these services is "The Personalities of the Passion." In other words we are going to be dealing each Wednesday evening with an individual or individuals, that were involved in the passion of Jesus Christ. We will try to present these characters in a way that they will be seen as playing an important role in the action of that particular moment. At least we hope to convey these people to you that they will assume flesh and blood and stand out, not, as mere names mentioned in a story. But as real live humans who had an impact, as well as a very definite role to play in the life of Jesus Christ.

There are several characters in the episode related in our scripture this evening. ~~The only one that anything is really~~ We do not really know very much about any of them except the man carrying the water jar. We do not know his name or who he is, and all we can conjecture about him, is that he is the servant of the man who owned the upper room used by Jesus for the Last Supper. So all we can say then, is these people involved were, ~~unknown, unseen, and unheard~~ unseen, unknown and unheard.

To say that the man carrying the water jar was unseen is erroneous. But he is not the real character behind the scenes. The real character is the man who so graciously loaned the room for *THE* Last Supper. Why was he unseen? Why did he not await the disciples

at the site, and personally escort them to the room and show them the accomadations? Why was he not seen ~~xxx~~ by the disciples, and why was he not anxious that everything would be satisfactory to their needs?

We cannot answer any of these questions, we can only assume that he had good reason for remaining in the background. Perhaps he was a man of high stature politically and could not risk being identified with this group of troublemakers. Perhaps he did not wish to be known as a friend of this Galilean.

It has been conjectured that he was the father of John Mark, the man considered by some as ~~being~~ the author of the Gospel Mark, ~~This is strictly guesswork~~ and the servant carrying the water jar is not really a servant, but is John Mark, the son of the household and the gospel writer. This is strictly guesswork though and we know nothing definite about their identity. ~~The really important thing is~~

~~that~~ What we do know is that the mysterious man in the background is unseen. He is not visible in the illustration, nor is he visible in any of the events in the life of Jesus as recorded in the gospels, Yet, we know that he is in the background.

There is a story of a king who placed a heavy stone in the road and then hid to see who would remove it. Men of all classes came by, and all of them worked their way around the stone without trying to remove it. Many of them loudly cursed the king for not keeping the road in good repair, but all of them did nothing to clear the road. Finally a peasant came along with his burden of vegetables and produce on his back, on the way to market. Putting his burden down, he pushed at the stone and pulled on it until finally he was able to roll it into the gutter. Then, turning around he spied a purse laying where the stone had been. He picked it up and opened it, and found that it was full of gold coins. Inside with the coins was a note saying that the king had put the stone there and whoever removed the stone and found

the purse with the gold coins could keep the purse.

The parallel here is that the purse was unseen until the large stone was removed from it. The man in the ^{SCRIPTURE} story was unseen and for all intents and purposes has remained unseen until this very day. Whatever good he may have done or whatever work he may have accomplished for the kingdom of God as a follower of Jesus Christ is not seen and will remain unseen forever.

I am sure we have all heard the very familiar march, "The Stars and Stripes Forever", by John Philip Sousa, and I am sure we are more or less acquainted with the spirit and the tempo in which it should be played. Mr. Sousa was sitting in his hotel room one summer evening, when he heard the familiar strains of this march coming through his window and being played by an organ grinder in the street below. But, it was being played in a very slow and lazy manner. Rushing to the street he shouted to the man, "Here, here, that is no way to play that march!" He seized the handle of the ~~organ and went rushing~~ organ and turned it vigorously. Out rushed the music spirited and snappy and the real martial air about it. The organ man smiled and bowed low to Mr. Sousa. The next night Mr. Sousa once again heard the organ grinder beneath his hotel window, but this time he was playing the march with the proper zest and gusto. Looking out of the window he saw a large crowd beginning to gather. On the organ was a large sign which bore the organ grinder's name. ^{AND} Beneath ~~XXXXX~~ his name was printed, "Pupil of John Philip Sousa."

The organ grinder was quick to put into practice what he had learned. He was not letting his lesson go unheard. Yet this is exactly the opposite of the man in the background of this biblical story. This householder or owner of the Upper Room, left his message go unheard. His lips were mute as far as speaking about his friend Jesus Christ. Once again as we said he was unseen we must also say he

was unheard.

A very common scrub woman by the name of Sophie was made fun of and teased for her duty which she called, "being called to scrub and preach." One of those who made fun of her said she was seen talking to one of those wooden indians in front of a cigar store some years back. Sophie's reply was, "that her eyesight was not so good, but talking to a ~~cigar~~ wooden indian about Christ was not as bad as being a wooden Christian and never talking to anybody about the Lord Jesus."

She was making her voice heard as a true follower of her Saviour and as the unheard man should have been doing in the Upper Room story.

And then, this man was unknown. No one mentions him by name or identifies him as more than just a hidden man in the dark background surrounding this entire story as it starts to unfold.

A minister called at the home of a rather poor couple. They lived out in the woods, in a rather humble and unpretentious house. It was more like a rough cabin. When he entered he noticed a 1000 bill hanging on the wall in a frame. "Where did you get that," he asked? "A sick man stopped at our house years ago. We nursed him back to health, and when he left he gave us the little picture. We thought it was so pretty we framed it." They were astounded to learn that the souvenir was worth so much and what it was able to do for them and their poverty. Here they had something of great value and never realized it.

So much like the unknown man in the story. He was not only unknown, but his message was unknown as well.

HE HAD SOMETHING OF
VALUE TO GIVE & HE
KEPT IT STORED AWAY.

We can draw some parallels for our lives from all of this. We need to ask ourselves and those around us, are we unseen? Or unheard? Or unknown? Does our Christianity just show or become

Isn't this what many folks do with their religion? They try to fold it up and put it away and protect it from life. If this Lenten season does nothing else for us, it should make us more aware of what being a Christian really is. It should make us heard and seen and known. This is the role of a Christian and ~~thi~~ may God grant us the ability to live and act this way.

Call to Worship: The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes.

Call to Confession: In this is love, not that we loved God, but that he loved us and sent his Son to be the expiation of our sins, Let us come now in humble confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us

Assurance of Pardon : The Lord is merciful and gracious. For as the heavens are high above the earth, so great is his steadfast love toward those who fear him; as far as the east is from the west, so far does he remove our transgressions from us.

Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP February 27, 1972

The Organ Prelude
*The Hymn of Praise 69
*The Call to Worship
*The Prayer of Confession (Unison)
We know, O God, that only the pure in heart shall see thee. Help us in this season to remove from our lives all the dark shadows that would hide thee from us. Make us so clean within that our outward acts will witness to thy grace; through Jesus Christ, who was tempted as we are, yet without sin. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Luke 9:18-26 51-62
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 160
The Sermon----Lenten Music:
"Forlorn and Forsaken"
The Sermon Prayer
*The Hymn of Response 126
*The Benediction
*The Threefold Amen
*The Postlude
*Congregation Stands

GENERAL ANNOUNCEMENTS

One Great Hour of Sharing will be observed in both churches on March 12th.

CHRIST CHURCH ANNOUNCEMENTS

Church World Service clothing drive closes March 13th. See Mabel Gelbach or Betty Smith for more information.

TRINITY CHURCH ANNOUNCEMENTS

Mid-Week Lenten services will be at St. Bernard's Catholic Church at 7:30 P.M. Wed. March 1st. Rev. LaRoy Deitrich will speak on "John."

World Day of Prayer Service to be held in the Keboch United Methodist Church Friday March 3rd at 7:30 P.M. It is sponsored by the WSCS of Keboch. All are invited.

PENN CENTRAL NEWS
SHUT IN PAPERS
REVISIONAL BOOKLET
MOMENT OF CONCERN

LUKE

Lenten Music: 1. Forlorn & Forsaken

Text: Luke 9:58 "Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head."

Each year when Lent comes around, it offers six Sundays that lend themselves to the use of a series of sermons on a certain theme. I suppose all ministers use a particular series that appeals to them or is along the lines of their particular liking. I also suppose that it is no secret that I have a particular liking for hymns and poetry, and in particular hymns or music with a message. Therefore for this Lent I will be using a series of messages based not only a portion of Scripture, but upon some of our lenten hymns. We shall look at the author and perhaps somethings that are pertinent to the writing of the hymn. Since we did not have church last week, this will be the first of the series. Depending upon your personal viewpoint it will either be good news or a disappointment that one of the series must be omitted.

In the portion of scripture read this morning, Jesus made a very profound statement when he said, "Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head." He was making a statement concerning the fact that he owned no property, he had nothing to call his own, and he did not know where he would sleep each night. Contrast this with our lot in life, and we can readily see that although he was without means and without material possessions, His life must have been one spent in complete work and duty to his Father. We must spend a certain portion of our time in working for a living, in order to provide for our needs and the needs of our families. We must spend a certain portion of our time in taking care of our property, whether this be house, apartment, or rented room. We must spend a certain amount of our time in the pursuit of taking care of a multitude of

tasks that of a necessity keeps us from doing much in the way of church work or work for the kingdom.

So when we contrast our lives, to the life of Christ, we can readily say that our lives are not being lived in the same way in which he lived. We can also say that times are much different from the time in which he lived. Our age is one of speed and haste. The age of Christ was one of oxen and ~~slowness~~ a much slower pace to life.

Emily Elizabeth Elliott was thinking of the Christmas story as found in the second chapter of Luke, and she was particularly concerned with the fact that no room was found for them in the inn. She wrote a hymn for the choir and the children enrolled at her Father's parish school of St. Mark's in Brighton England. And so for the first time in 1864 the words were sung;

"Thou didst leave thy throne and thy kingly crown, when thou camest
to earth for me;

But in Bethlehem's home there was found no room for thy holy nativity."

The third verse of this hymn has been omitted by most hymnals. I can recall singing this third verse when I was a lad in Sunday School, and perhaps many of you can recall it from older hymnals;

"The foxes found rest, and the birds their nest, In the shade of
the forest tree;

But thy couch was the sod, O thou Son of God,
In the deserts of Galilee."

This hymn portrays the isolation and loneliness of Jesus. We can picture in our minds how he must have felt, particularly in the last weeks of his life. His doom must have given him a feeling of being forlorn and completely forsaken by everyone around him. He must have felt a rejection by his friends, and must have felt very strongly the sense of utter futility in his chosen task. And so he compares himself

with the foxes of the field and the birds of the air.

(Illustration of indian boys) *FATHER IN BACKGROUND*

Even though Jesus must have felt forsaken, and forlorn and rejected, he must have known and felt that his Father was standing in the background giving him the strength and courage he needed to face the events in the future.

~~xx"Then, again, Lord, with the living word that should be my~~

~~people's cry~~

~~but with mocking words and with a crown of thorns they bore him~~

~~to the way of~~

~~this is how missions describe the ministry of Jesus~~

~~and how he was received. xxxxxxxxxxxxxxxxx~~

In the church we use music to help us express our praise and our devotion to God. We use hymns and we use choral anthems to do this. We are following an ancient custom that dates back to the Psalms. In the Psalms we read, "Make a joyful noise unto the Lord. Come before him with thanksgiving and into his courts with praise."

Why is it then that many times we do not come before him with singing, with joy, with a vigor and a zest that comes from the very depths of our being?

(Illustration of not singing hymns).

In our own congregation we say, "That we are not a singing congregation." Why not? Don't we love the Lord enough to become a singing congregation? Isn't it as important to lift our voices in loud praise to God as we lift them in cheering at a sporting event? Each Sunday morning joy should reign in our hearts and this joy should be expressed in our participation in the service. This means in singing, in praying during the prayers and in being involved in worship. The sum total of our worship should and must be that we are involved in

the service. A congregation that will not sing to the Lord, is not a church. This is the same as a ~~church that~~ congregation that will not give is not a church. It takes total commitment of all the members to make a church. It cannot be just a few or just a handful.

Have you ever stopped to think what the words of the hymn mean? We do not sing the hymns merely for an exercise of our vocal cords. ~~It is~~ The hymns are picked for a purpose and are not just random selections. They are chosen to make the entire worship service for that particular service, worshipful to God, ~~and to make the congregation~~ and to lead the congregation into a meaningful experience for that day.

We leave Christ forlorn and forsaken when we refuse to be a part of the worship service which is conducted in his name. I am sure that we do not intend to slight our Lord, but this is what we do when we refuse to be involved in the worship experience.

Perhaps we need to all take a closer look at the worship service and perhaps then we can become more worshipful in it. Each hymn should be a new opportunity to move us to a response to the call of our Saviour.

Miss Elliott wrote in the last verse of this hymn we have been looking at this morning;

"When the heavens shall ring and the angels sing
At thy coming to victory, Let thy voice call me home,
saying, "Yet there is room, there is room at my side for thee."
And my heart shall rejoice, Lord Jesus: There is room in my heart
For thee."

As we look each week at a different hymn and a different portion of the passion story of our Lord, may we too come to the realization that we should each be able to say, "There is room in my heart for thee Lord Jesus. There is room."

Call to Worship: Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross,

despising the shame, and is seated at the right hand of the throne of God.

Call to Confession: Christ, our paschal lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth. Let us confess our sins.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: How precious is the steadfast love of God. The children of men take refuge in his wings. They feast on the abundance of his house and he gives them the rivers of ~~their~~ his delights. With him is the fountain of life and in his light do we see light. Amen.

Consistory notes at Christ:

Tenebrae service March 30, 7:30 PM

Snow closing listen to WHP or call Consistory.

Questionnaire for Church and C. School on Easter.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP March 12, 1972

The Organ Prelude
*The Hymn of Praise 318
*The Call to Worship
*The Prayer of Confession (Unison)

In this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as he seeks to be servant of all. Thus we would remember: all who are removed from home and friends and must live among strangers; all who are hungry or without adequate shelter; all who because of color of skin are kept from full participation in the whole of life; all who restlessly toss through the long hours of the night because of anxiety or fear; all who face the perils of war; all who walk through the valley of the shadow of death. Give us not only the sensitive awareness to pray for these but the grace to serve them in their need; through him who loved us and gave himself for us, even Christ our Lord. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture----Matthew 20:20-28
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer

The Hymn of Meditation 462
The Sermon----Lenten Music:
"A Ransomed Soul"

The Sermon Prayer
*The Hymn of Response 221
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

The offering for the One Great Hour of Sharing is being observed in both churches today. If you are not prepared this morning, you may contribute next week.

CHRIST CHURCH ANNOUNCEMENTS

Women's Guild will meet Tues. March 14th at 7:30 PM at the church. } JOINT
Heidelberg class meets Tues. March 14th at 7:30 PM. } WILKIN

Men's Brotherhood will have the worship service at the Kinkora Home Sun. March 19th at 2:00 PM.

TRINITY CHURCH ANNOUNCEMENTS

Mid-Week Lenten Services will be at Trinity United Methodist Church at 7:30 PM Wed. March 15th. Father James Ploeger will speak on "Mary."

March 21st Consistory Meeting at 7:30 PM.

V/S 17022

Lenten Music:

"A R_ensomed Soul"

MATT

Text: Matthew 20: 22b "Are you able to drink the cup that I am to drink?" 28, "Even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

The music of Lent takes many forms and involves the entire theme and story of the Passion of our Lord. But for the most part, and in a very multitude of hymns the stress is upon the cross. We seem to always end up at the very point at which the season ^{CULMINATES} points. Dr. Ray Palmer the author of the hymn, "My Faith Looks Up To Thee," is no exception. He speaks of his faith looking up to the Lamb of Calvary. In other words he is recognizing that our faith is established in Christ, at his cross. We cannot come to him unless we too accept the cross on which he died.

Dr. Palmer was a minister of several Congregational churches during his lifetime. But it was while he was still studying theology and teaching in a girls school in New York city that he composed the familiar hymn. Dr. Lowell Mason the man who composed the music once remarked to Dr. Palmer that he may do many worthy things in his lifetime, but the thing for which he would be noted was that of being the author of, "My faith Lookes Up To Thee,"

The hymn is very simple in thought and in form. It was not necessarily formed by any special inspiration, yet its words and meaning speak to the heart of each and every devoted follower of Christ.

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RALPH C. LINK

It is written as though it were almost a prayer and we can each enter into it for it speaks of the needs of each of us.

"my faith looks up to thee, Thou Lamb of Calvary, Saviour Divine;
Now hear me while I pray, Take all my guilt away,
O let me from this day be wholly thine.

May thy rich grace impart strength to my fainting heart,
My zeal inspire; As thou hast died for me, O may my love
To thee Pure, warm and changeless be, A living fire.

WHEN WE READ IT LIKE THIS IT SEEMS TO ALMOST TAKE ON THE TEMP. OF THAT CHILDREN PRAYER NOW I LAY ME DOWN TO SLEEP I PRAY THEE LORD ETC. BUT EVEN IN ITS SIMPLICITY We can almost see and feel the needs of ourselves if we

desire to place ourselves in the perspective of words such as these.

How many times have we felt the guilt of life and the things done wrong?
How many times have we felt a sense of despair and futility and wanted to really feel that the Saviour was near at hand? I think we all have, and so we too can cry out that he ~~will~~ ^{MAY} take our guilt away and let us be a part of his kingdom, if only he would.

(Illustration of prisoners being not guilty)

Isn't this unfamiliar theme today? In all of the world and in particular our country, we see the result of this not guilty theme. Thousands of people are protesting that this is wrong, and that is wrong. This isn't being done right and that isn't being done right. Everything and everyone is wrong but the individual. Me, wrong or at fault??? Not on your life !!!!! It's the system, its him and her and them. But not me!!!! Never!!!!

We need to look inside ourselves and begin to ask where we are wrong. Where we are failing. It is only when we can really come out and say, "Have mercy upon me Lord, for I am a sinner," ^{THAT WE HAVE REACHED THE TRUE SELF.} Isaih said, "Woe is me! For I am lost; for I ~~am~~ am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the Lord King the Lord of hosts."

It is only when we can make a personal confession of our sins and see that we are sinners that a change can take place. So long as we can point at the other fellow and say that he is wrong and I am not, so long we remain unforgiven and outside of the love of God.

Life for each of us takes on a very dark and dreary outlook at times. Dr. Palmer must have been thinking of this when he wrote:

"While life's dark maze I tread, and griefs around me spread,
Be thou my guide; bid darkness turn to day, wipe sorrows tears away,
Nor let me ever stray from thee aside."

We cannot begin to fathom the despair and the very heavy heart our Saviour must have had. Yet he had to encounter people whose only concern was their well being. ~~THESE MEN WERE NOT CONCERNED WITH THEIR OWN WELL BEING~~
~~THEY WERE ONLY CONCERNED WITH THEIR OWN WELL BEING~~ James and John the sons of Zebedee as they are known, come to Jesus with their mother and they ask that they may have the right of sitting on his right and his left hand in his kingdom. In other words they are asking for the privilege of being the second in command of his kingdom. The strange thing about this scripture is the fact that the preceeding two verses tell of Jesus instruction to these disciples about his impending ~~trial~~ trial and death in Jerusalem. Yet, this has no effect upon them and they are only concerned with their selfish whims. They want their share of the kingdom parceled out to them so they will not be slighted or have their portion given to someone else. So the question put to them by Jesus was, "Are you able to drink the cup that I am to drink?"

Their reply startling as it may seem, was that they were able to drink it. Evidently they felt qualified to do the same as Jesus. And we are told in the book of Acts that one of them, James, was martyred for his faith. But Jesus points out in this discourse another of the famous paradoxes. He tells them that whoever would be the greatest, must be a servant and whoever would be first, must be a slave. "Even as the

Son of man came not to be served but to serve, and to give his life as a ransom for many."

Isn't this the true essence of Christianity as we really know it or should know it? To be of service, to be a servant instead of being the one served. This is what Jesus was trying to teach his followers both with his life and his death.

(Illustration of Legend about Prince and beautiful hands)

The most beautiful hands are those that bear the marks of service and sacrifice. We live in an age that is so concerned about outward appearances ^{THIS IS NOT TO SAY THAT THERE IS ALL WRONG BUT} We watch television and we see many commercials about using this type of soap or that type of lotion. We see commercials about not washing dishes unless we use a certain type of liquid, or washing dishes with gloves to maintain beautiful skin and hands. Yet, it is ^{OFTEN} the hands ^{THAT ARE NOT ALWAYS SMOOTH} that are involved in life ^{THAT ARE THE HANDS OF SERVICE} that are rough and unsmooth, ~~that~~ are wrinkled and calloused and scarred. The hands of the Lamb of Calvary ~~XXXXXXXXXX~~ were scarred and torn, and they were made thus for you and me.

He didn't cry out ^{ON HIS CROSS} that they were ruining his looks, or making his hands unsightly. He prayed for them and asked forgiveness for their sins. This was the ideal of service and sacrifice.

Dr. Palmer in the closing verse of his wonderful hymn writes:

"When ends life's transient dream, when death's cold sullen stream shall o'er me roll,
Blest saviour, then, in love,
Fear and distrust remove;
O bear me safe above a ransomed soul."

He makes facts evident that there will come a time for him to depart this life. He makes no apologies, no regrets. The only request he makes is that he be taken home by the Saviour as a ransomed soul. As the Saviour had promised when he suffered and died for us. "I go to prepare

a place for you, that where I am there may you be also." This makes the entire story and the entire passion of Christ worthwhile. He gave his life as a ransom. He paid the price necessary to not only forgive us our sins, but to let us inherit eternal life.

We think in terms of a ransom as a sum of money that is paid for the release of someone held captive. This is very much true of humanity. Mankind was held captive and prisoner by sin, and a price needed to be exacted for the release of mankind from this slavery. This price was paid on Calvary for us by Jesus Christ. So we are indeed ransomed souls. Ransomed by the love of God through his Son Jesus Christ.

This then is a portion of the ^{CONTINUUM} music of Lent. If we were asked if we were worthy to drink the cup of our Lord, I am sure we would all of necessity answer that we were not. But through his love, through his sacrifice, through his death we are not made more worthy, but we can join our voices with the hymn writer in praying, that our lives may be changed to the extent that at ~~our~~ the end of this life's transient dream, we too may be borne home to our Father, a ransomed soul.

ИЗДАТЕЛЬСТВО
СВЯТЫХ ПИСАНИЙ

ИЗДАТЕЛЬСТВО
СВЯТЫХ ПИСАНИЙ
ВЪ ОТЕЧЕСТВЕННУЮ
СВЯТЫХ ПИСАНИЙ
ВЪ ОТЕЧЕСТВЕННУЮ
ВЪ ОТЕЧЕСТВЕННУЮ

ИЗДАТЕЛЬСТВО
СВЯТЫХ ПИСАНИЙ

Call to Worship: He was despised and rejected by men; a man of sorrows, and acquainted with grief. Is it nothing to you, all you who pass by? Look and see if there is any sorrow like his sorrow.

Call to COnfession: I will arise and go to my father, and I will say to him, "Father I have sinned against heaven and before you; I am no longer worthy to be called your son." Let us come to our Father in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: God so ~~loved~~ loved the world that he gave his only Begotten Son, that whosoever believes in Him, should not ~~perish~~ but have eternal life. Amen.



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP March 19, 1972

The Organ Prelude
*The Hymn of Praise 161
*The Call to Worship
*The Prayer of Confession (Unison)

Even as Christ set his face to go up to Jerusalem, so we would renew our discipleship and take up the cross and follow him. Help us to make the cross meaningful by putting right before self-interest, by putting our neighbors before ourselves, by putting principle above reputation, and by putting love of thee above love of self; through Jesus Christ, our Lord. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture----Mark 15:21-39

*The Gloria Patri
The Anthem (Trinity)

The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology

*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 145
The Sermon----Lenten Music:
"Mockery Or Love?"

The Sermon Prayer
*The Hymn of Response 158
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

On Maundy Thursday March 30th at 7:30 PM, a Tenebra Service will be held in Christ Church. This is a special service dramatizing the suffering, death and burial of Jesus Christ. The service is open to both congregations.

CHRIST CHURCH ANNOUNCEMENTS

Anyone wishing to place lilies for Easter, please make your arrangements.

TRINITY CHURCH ANNOUNCEMENTS

March 21st Consistory Meeting at 7:30 PM.

Mid-Week Lenten Services will be at Carson Long Institute Chapel at 7:30 PM. A motion picture will be shown.

RITE OF CONFIRMATION NEXT WEEK TRINITY

MR. & MRS. WM. BURCHARDT ARE CELEBRATING
THEIR 25th WEDDING ANNIVERSARY TODAY.
THELMA & BILL CONGRATULATIONS.

ONE GREAT HOUR SHARING

KIMKORA 2:00 P.M. MEN

MEN WILL FAINT MON, TUE, WED.

Lenten Music:

Mark

"Mockery Or Love?"

Text: Mark 15:39 "The centurion who was standing in front of him, had seen how he had died, and he said, 'In truth this man was a Son of God.'"

"When I survey the wondrous cross on which the Prince of Glory died,
My richest gain I count but loss, and pour contempt on all my pride."

This is the first verse of that very old and very familiar lenten hymn. I am sure we have all sung it dozens of times. I am equally sure that too often we sing it as we do other hymns and never give a thought to what it means or what it is implying. The question to be asked is, ~~"Do we"~~ ^{Do we} When we contemplate the cross of Christ, ^{do we} count our gains as losses, and do we indeed pour forth contempt for the self-pride in our lives?" I am sure that too often the answer must be that we are merely mouthing another pretty tune with pretty words and that is it.

This portion of lenten music is as all others, intended to move our spirits, our very souls, to change from the ordinary run of the mill Christians into red hot, fired up people of God. It should move us to the very depths of our beings, so that the cross becomes the banner under which we go forth for our Saviour. But is our singing and our songs mockery or love?

When Jesus was condemned to die he was taken out and nailed to the cross. He suffered the humility of a scourging at the hands of Pilate and his men. He was made sport of by the soldiers, and he was humiliated by making him carry the cross beam of his instrument of torture. Then when he hung there he was scoffed at and sneered at by the passersby as well as the witnesses. All of this was mockery. Mockery at this man because he was a threat to the authorities of the day. He was a nuisance. He was a thorn in the side of the Jewish

religious leaders and ~~he must~~ ^{HAD TO} be done away with. ~~And so they did away with him~~ And so they did away with him, using trumped up charges against him, and accusing him of stirring up the people. Talk about not getting a fair trial. But he had no Civil Liberties Union to take his case to the supreme court. The supreme court of that day ^{THE SANHEDRIN} had met in session and were responsible for his appearing before Pilate. The Sanhedrin had ruled that he must go. So he endured the mockery of a trial, the mockery of ridicule by the soldiers, and the mockery of those gathered around to see him suffering.

"See, from his head, his hands, his feet, Sorrow and love flow mingled down;

Did e'er such love and sorrow meet, or thorns compose so rich a crown?"

The death he endured was just as real, as the pain you and I experience when we are cut and bleed. His flesh was torn and hurt much like ours can become torn and hurt. ~~His blood flowed~~ The blood that flowed from his wounds, was just as red as ours. Recent Israeli diggings have unearthed a heel bone with a seven inch nail protruding from it. This should give us an idea of the agony that must have been endured by the person being executed.

The man who wrote When I Survey The Wondrous Cross, Isaac Watts, must have felt a very strong compunction to make the singer aware of the suffering and death of Christ. He writes not only in this hymn about it, but also ^{IN THE HYMN} Alas! and did My Saviour Bleed. In each of these hymns the suffering endured by Christ is evident.

He must have felt very strongly about singing hymns in general, for he lead the first protests against singing Psalms in church. When challenged by his father who was a deacon of the church they attended, young Watts wrote a new hymn each Sunday for two years. This was at a time when the spiritual and moral life of the people was at a low ebb in England, this was during the early part of the 18th century. The sermons

of the time, never touched the social aspects of the Bible. The dissenters of that day were repressed and very often jailed for their dissent. To Isaac Watts belongs the distinction then of changing England from a Psalm singing worship, to singing hymns. He wrote not less than 600 hymns and many while he was still in his twenties. He was a minister and became an invalid in 1712 which was 5 years after he had written this hymn. He wrote this hymn at the age of 33. Some others we may recognize are, Our God, Our Help In Ages Past, Joy To The World, The Lord My Shepherd Is, and Jesus Shall Reign Where'er The Sun. In our present hymnal there are 10 of his hymns.

But in each of his hymns can be felt a warmth, a feeling of, not mockery, but love. A devotion to God that is genuine and real. A love of the Saviour that can be felt through the words of each stanza.

"Forbid it Lord, that I should boast, Save in the death of Christ,
My God;

All the vain things that charm me most, I sacrifice them to his blood."

In this the second verse, he points out that it is not for us to boast of what has happened. Instead we must accept it in humility and sacrifice the things of this world that would keep us from this love of Christ. We are reminded by these words to make ourselves worthy of the love shown by Christ.

At this time of the year we talk of the words of Christ and how he tells us of that greater love, and the story is told,
(Illustration of Sailors on Ship sinking and one giving life)

Here again we see and are reminded of "Greater love has no man than this, that a man lay down his life for his friends." This Jesus did, out of love. He did not mock his fate and say, "Why me?" He did not make a mockery of the ordeal he went through. He accepted it in love and obedience.

"Were the whole realm of nature mine, That were a present far too small

Love so amazing, so divine, Demands my soul, my life, my all."

With these words Mr. Watts concludes this moving and beautiful hymn. Father ~~Edoux~~ Ignatius of St. Edmunds church in England after this hymn was sung, supposedly repeated the last lines, "Love so amazing, so divine, Demands my soul, my life, my all, and after a period silence remarked, "I am surprised to hear you sing that. Do you know that altogether you put only fifteen shillings in the collection plate?"

However humorous this may be, it should be a reflection not only upon our giving, but of the giving of ourselves. ~~xxxxxx~~ Are we really willing to give our all to God in exchange for what he did for us? Again are we involved in mockery, or are we invol~~ve~~^{ved} in love?

The centurion who stood at the cross saw something there, that must have been missed by most of the others. At least, he is the only one to make such a remark about it. He made the humble confession, ~~xxxxxx~~ "In truth this man was a Son of God." He must have seen that this last act of this tortured and pain wracked individual was an act of love. He must have seen that in spite of the scorn and the mockery that he endured, he did not come out a loser, but as a winner. That even in death he had won.

Shouldn't love such as this really demand all that we have? Shouldn't this very act by someone who didn't deserve what he got, really move us to re-dedicate ourselves and our lives to Him? I think it should, and I also think that we should show this love and re-dedication in changed lives. We should show it in more love to our fellowman and in more love to God and more love toward his church. This is what Lenten Music should do for each of us, this season.

"Were the whole realm of nature mine, O dear God, that would be a present far too small for you. Love so mazing, so divin~~e~~^e, demands my soul, my life, my all.

The Cantata, "Hallelujah, What A Savior," will be presented Good Friday Night at 7:30 in Keb och Church. Rehearsals are Sunday evenings at 7:30 at the Church. ~~Anyone desiring to sing in this choir is urged to come and participate.~~

~~May this be a most blessed Lenten and Easter Season to each and every one.~~

6:00 FRIDAY DUNCAN OTTERSEN
12:00 to 3:00. 7 LAST WORDS

Call to Worship: The crowds that went before him and that followed him shouted, "Hosanna to the () of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!

Call to Confession: I am the good shepherd. The good shepherd lays down his life for his sheep, saith the Lord. We are his sheep and God shows his love for us that while we were yet sinners Christ, our shepherd died for us. Let us come to him in humble confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Hear also what our Saviour says to all those who ~~come~~ truly turn to him, "Come to me all ~~you~~ who labor and are heavy laden, and I will give you rest." If we confess our sins he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Christ Church, Duncannon 9:00 A.M.
 Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP March 26, 1972

The Organ Prelude
 *The Hymn of Praise 7
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Our Father, as on this day we keep the special memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever he may triumph in our hearts. Let the King of grace and glory enter in, and let us lay ourselves and all we are in full and joyful homage before him; through the same Jesus Christ our Lord. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Matthew 21:1-17
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Rite of Confirmation: The Charge--The Vows--Confession of Faith--Prayer of Consecration--The Confirmation--Prayer of Thanksgiving
 The Hymn of Meditation 133
 The Sermon----Lenten Music:
 "Of Colts and Men"
 The Sermon Prayer
 *The Hymn of Response 184
 *The Benediction
 *The Threefold Amen
 *The Postlude

GENERAL ANNOUNCEMENTS

You are all invited to attend the Tenebra Service held in Christ Church Maundy Thurs. March 30th at 7:30 PM.

Next Sunday we will celebrate our Easter Holy Communion. As we gather about the Lord's table let us remember our commitment to Him and to His church as well. Our O.C.W.M. apportionment gifts ~~as~~ on ^{are} ^{are} ^{are} in both churches. Please consider this in your thoughts and prayers.

\$57.00

CHRIST CHURCH ANNOUNCEMENTS

Collection

Total amount for One Great Hour of Sharing was \$170.00.

The Churches of Duncannon collected and sent 383 pounds of clothing and 67 layettes during the last clothing collection for Church World Service. Our Church collected 120 pounds and the ladies made 13 layettes. The above figures should give a good indication of the efforts of the women of the congregation.

TRINITY CHURCH ANNOUNCEMENTS

Total amount for One Great Hour of Sharing was \$75.04.

We welcome the following into the Church as new members, through the Rite of Confirmation; Alan Kempf, Tina Magee, Craig Sausman, Mari Jo Sausman, and Dan Sausman. The Pastor would like to thank each of them for their faithfulness, and also to the parents for their cooperation.

Lenten Music:
"Of Cloaks And Men"

MATT

Text: Matthew 21: 7 "Then they laid their cloaks on their backs and he sat on them."

(Illustration of the Missionary in India)

"All hail the power of Jesus' name, let angels prostrate fall!

Bring forth the royal diadem, And crown Him Lord of all.

Even in the playing of a simple hymn such as this the Power of Jesus's name is evident. In the lifetime of Jesus he heard the acclaim of Hail twice. Actually it was acclaimed three times, but the first acclaim he did not hear since he was only an infant. But the second time was in Jerusalem when the crowds threw palm branches and their cloaks in the roadway to make a path for their Lord. And waving palm branches, they shouted, "Hosanna to the Son of David," which was their acknowledgment of him as the Messiah. In other words they were saying, "Hail to you our Redeemer."

Then just a few short days later Jesus must have stood in agonised pain, with the crown of thorns digging into his head and causing the blood to drip down his face into his eyes, and dropping onto his torn and bleeding shoulders from the beating he had just gone through at the hands of the Roman soldiers. Think of him standing there, as the soldiers put a robe on him and bowed before him and said, "Hail, king of the Jews," And while they did this, some of them waved a reed before him, similar to the reeds and palm waved several days before. The only difference was that this was done in mockery. And when they had finished their sport, they led him out to crucify him. After he was hung on the cross, he had to endure the "Hail king of the Jews bit," from those who stood around and mocked.

Once he heard the Hail in tones of reverence and adoration and then he heard the Hail in mockery and in scorn. But in this, as in all of his life, he had the quality of humility about him. Jesus must have

never lost his sense of humility. He went about his work and his task with a dedication found in few people. He accepted his fate and did it without show and without bravado. His life and his ministry was not one of pomp and regal splendor. He wasn't a handshaker, or a headline seeker. He wasn't a social climber or a joiner of all the local groups to become known and famous. He was simply a quiet, unassuming, ~~dedicated~~ dedicated, unpretentious man outwardly. For all of his powers, and for all of his divinity, he lived and was a common person.

The author G. K. Chesterton wrote about the donkey in a way that the donkey was speaking. He was fed up with the sneers about him. With the jokes of those who thought of him as being stupid, ungraceful, awkward and dumb. So the donkey explodes,

(Illustration of donkey)

We still tend to think of this animal as all of these unflattering things. We make sport of them and we see games being played while riding them and we can laugh and call them stupid and stubborn and what have you, but the fact remains that of all the more regal and more magnificent animals, that donkey, was a sign of the kingship of the Prince of Peace. He could have ridden on a proud well trained Arabian steed. He probably could have ridden on a well trained and well groomed camel. But instead he rode on the mild and unpretentious donkey. This was a sign of coming in peace. It was also a fulfillment of the prophecy of the coming of the Messiah. So when we are tempted to look askance at what we consider some of the lesser, or some of the more inferior breeds around us, let us remember the example of our Saviour Jesus Christ. This is humility. (Illustration of Gen. Lee and slave)

Here was a man of high station in life who was not afraid to humble himself to set an example. When we do this we are following in the footsteps of our Lord. This is what Christianity is all about.

In our last session as a class, the young men and the young

ladies ~~were discussing~~ (received or from N. Bloom. confirmation class), were discussing the meaning of church membership. We talked of the needs of the church. We talked how we need the church and why the church needs us. In this conversation we came around to the subject of service in the church, of using our abilities and the talents that we each have for serving the Lord in some capacity in the church. Some of them suggested that perhaps they did not have much that they could use for Christ. (Quote from Dr. Sangster a noted English preacher)

Jesus taught us to use what we have and to go on from there. Most people know defeat from time to time. But what we do with defeat is what either makes or breaks us. A hundred men may start in business tomorrow and in five or six years only a few will still be in business. We start a million children in school and at the end of ten or twelve years a good portion will have dropped out of the educational process. All because of defeat. We want to do well but too often defeat has a way of overcoming some people.

George Washington hardly won a battle of the Revolutionary War. But he studied the situation, withdrew and conserved his strength and his reserves, and ~~after~~ out of one defeat after another, won the war. Mark Twain in a financial deal lost everything he had. But instead of bemoaning the fact and quitting he paid back all of his debts and turned defeat into victory.

Admiral Byrd was dropped from the United States Navy for physical reasons, but flew to the North Pole and flew to the South Pole and was made an admiral in the Navy which had twice dropped him.

Phillips Brooks once received a letter which read as follows, "I'm a tailor in a little shop near your church. When I can I attend. When I hear you preach I forget you, for you make me think of God." Phillips Brooks tried to be a teacher at Harvard and was defeated. Yet he became the greatest preacher in the America of his day.

~~BROWNIE TRIP 4/8/77~~

4

David Livingstone wanted to go to China, but this plan was thwarted. He went to Africa and there became one of the world's best known missionaries.

Paul wanted to go to Asia but was defeated in this. **BUT** instead he went in the other direction and so we have Christianity as we know it through a goodly measure of his efforts.

Peter said he would stick by his Lord to the very end and we all know the ~~end~~ ^{FINAL} result, how he denied him and turned completely from him. Yet, his name heads the list of all the disciples.

Robert Louis Stevenson, Helen Keller, and many others have overcome illness and handicaps to become not only world renowned but to become victors over what would have been defeat.

(Quote by ~~xxxxx~~ Vice President of World Vision International)

The urge to serve to be of help to our fellow man and to serve our Saviour Jesus Christ should be the motivating force in our lives. We should not question what ability we have. Rather, we should ask, "Where can I serve best?"

In ~~his~~ of the very wonderful and fascinating book about Dr. L. Nelson Bell, "A Foreign Devil In China," one cannot help but come to the understanding that here was a man who could have been world famous as an eminent surgeon. Yet, he devoted his life to sewing on the torn ears of Chinese peasants and putting back their torn and mutilated bodies in an effort to help them. He did this with love and compassion and all the while he gave to them Jesus Christ.

Another young man also went into the missionary field.
(Illustration of young man after college and being boulder for Christ).

Common? Yes. So many millions of people are only common rocks and boulders in this world. But they have a purpose and are needed. Not every one can be eminent in his field. Not everyone can be in the

"O that with yonder sacred throng We at his feet may fall!
We'll join the everlasting song, And crown him Lord of all;
We'll join the everlasting song, And crown Him Lord of all.

Call to Worship: Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead.

Cult to Confession: Christ holds his priesthood permanently, because he continues forever. Therefore he is able for all time to ~~draw~~ save those who draw near to God through him, since he always lives to make intercession for them. Let us come to him in humble confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Then shall ~~the~~ your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard.

Then shall you call, ~~upon the~~ and the Lord will answer; you shall cry and he will say, Here I Am, go and sin no more. Amen.

CRISTO



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor 9:00 A.M.
 Christ Church, Duncannon
 Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 2, 1972

The Organ Prelude
 *The Hymn of Praise 167
 *The Call to Worship and Invocation
 The Scripture----John 20:1-18
 *The Gloria Patri
 *The Apostles Creed Page 23
 The Anthem (Trinity)
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Sacrament of Baptism
 The Reception of New Members
 The Hymn of Meditation 168
 The Meditation----"If A Man Die---"
 The Communion Hymn 341
 *The Order of Holy Communion Page 32
 *The Seraphic Hymn #522
 The Institution of the Lord's Supper
 The Consecration of the Elements
 The Communion (Please retain the elements
 until all are served)
 *The Prayer of Thanksgiving
 *The Hymn of Response 165
 *The Benediction
 *The Threefold Amen
 *The Postlude

*Congregation Stands

CHRIST CHURCH ANNOUNCEMENTS

The flowers on the chancel have been placed
 in Memory of:

Mary Mumper from Mr. & Mrs. Dennis Fisher
 and daughter,
 Elizabeth Spease from Miss Esther Spease,
 Erman Wolpert from Mrs. Violet Wolpert,
 John H. Achenbach from Mrs. Linda Achenbach,
 Homer L. Dowdrich from Mrs. Mary Louise
 Dowdrich,
 William Borcharding from Mr. & Mrs. William
 H. Borcharding,
 Florence Haas from Erla and Earl,
 Elmer Holland from Mr. & Mrs. George Achenbach,
 Therma Bolton from Mrs. Donald Liddick,
 Mr. & Mrs. LeRue Hess from Mr. & Mrs. Frank
 Forrer, Sr.,
 From Mr. Joseph Kistler.

Consistory Meeting Mon. April 3rd at 7:30 PM.

TRINITY CHURCH ANNOUNCEMENTS

The flowers on the chancel today are in memory
 of all departed members of the Mite Society.

There is also a plant placed by Mrs. Rynkiewicz
 in memory of M. Zula Swartz.

We welcome as new members this morning Mr.
 & Mrs. Banks Sheibley.

The Ladies of the Church will meet Thurs.
 evening April 6th at 7:30 PM.

WELCOME VISITORS

WELCOME BABIES PECK & FISHER BAPTISM

QUESTIONNAIRE FILL OUT MEMBERS ON MT. LINK
 OPINION & NEED YOUR HELP.

Call to Worship: Now is Christ risen from the dead
and become the first fruits of them that slept.
Thanks be to God, who gives us the victory through
our Lord Jesus Christ. Amen.

Invocation: Assist us mercifully, O God, in our
prayers, that as our blessed Lord, after the suffer-
ing of death, came where the disciples were assembled
on the first day of the week, and stood in their
midst saying, "Peace be unto you"; so may He come
to us who are here gathered in His name, and may He
lift His pierced hands in benediction over us and
breathe upon our hearts the peace that He alone can
give. Amen

"If A Man Die, Shall He Live Again?"
An Easter Meditation 1972

Text: Job 14:14, "If a man die, shall he live again?"

Centuries ago a pain racked farmer in the Middle East asked the intriguing question, "If a man ~~live~~ die, shall he live again?" The man of course was Job and he was speaking of the frailty of man. He was answering the questioning of his friend ~~Elihu~~ Zophar, who was trying to find the reason for his suffering. This question bothered many people down through the ages. The age old question of what happens when a man dies?

The Pharisees thought they had the answer or so they hoped. They believed in a resurrection from the dead and in a future world where men are rewarded or punished for their behaviour in this life. The Sadducees on the other hand rejected this theory and believed that when you died you were confined to Sheol, or a place of the dead.

And so the questioning and the theories went on and on. Men were looking for a solution to the problems of the world. Life was too miserable and surely there had to be something beyond it. There must be some happiness to be found somewhere and certainly God would lift them from the misery of this life to a new and better one. Each miserable day dragged by, followed by another, ^{YET} and another.

The long awaited coming of the deliverer of the chosen people had not yet ~~arrived on the scene~~ ^{BECOME A REALITY}. But when he did come, ^{Ah}, that would be the day of the highest joy. He would overthrow all of this oppression and tyranny they had known for so long. He would come as the mighty deliverer sent by God to redeem his people Israel.

From time to time there were pretenders to this throne, but this is only what they were, pretenders. They stepped forth into the spotlight and briefly had their day in the eyes of the world as

the promised, "Messiah," but then were executed or put down and everyone knew he had not yet arrived.

Then there were rumors of a man who had come from Nazareth and people were proclaiming him as the Messiah. But what good had ever come from that little hick town. He was just another hill billy preacher who had caught the fancy of a few people. After all he couldn't be so great if by now he hadn't asserted himself and overthrown the hated Romans.

To top it all off he had been arrested, tried, and executed as so many of the others had been. He had died as ~~everyone~~ ^{ANYONE} else just a couple days ago and that was the end of that pretender ~~as well~~. ^{AND GOOD RIDDANCE.}

But then came the dawn on that first day of the week, the day we call Sunday, and the rumor had it that the hill billy preachers body was missing from his tomb. His mother and some other women as well as his followers were trying to say that he had arisen from the dead.

And again the age old question came to the forefront, "If a man die, shall he live agin?"

A Moslem one day, said to a Christian missionary, "We have proof in our religion that you do not have. When we go to Mecca ~~XXXXXX~~ we can find the tomb and the coffin. But when you Christians go to Jerudalem which is your Mecca, you find nothing but an empty grave." But the missionary smiled and said, "True, that is the difference Mohomet is dead, he is in his coffin, but Jesus Christ is risen. We do not need a tomb in our religion because we have no corpse. Our Gospel is not in a corpse, but in a conqueror."

Jesus said, "Because I live, you shall live also." ^{REMEMBER BY} ~~XXXXXX~~ ^{BY} I am the resurrection and the life, whoever believes in me though he shall die, yet shall he live." ^{BY THE S. PIK}

Job in all of his suffering finally was able to make the confession, "For I know that my redeemer lives, and at last he will stand upon the earth."

We know it too if we believe. And if we do not believe then as Paul said, "If in this life we who are in Christ have only hope, we are of all men most to be pitied." We have more than hope, we have the positive assurance that, "He is not here, he is risen."

This is the message of this day, that the glorious coming of the Messiah has been fulfilled. The darkness of Lent is over the pain and the suffering has been endured for all of mankind. Death has been overcome and there is now no longer the question, "If a man die, shall he live again?" Christ is the answer to all of the questions of life and of death. Christ has overcome, and because he lives, we too shall live.

(Poem by Mark Noll)

Last fall I watched the leaves fall from this branch, and all winter long it stood, dead. It became covered with snow, with ice, and it stood in the back yard silently, and dead. No visible signs of life and for all intents and purposes worth nothing but to be cut down and thrown out. But look at it today. It is alive and growing. Vibrant and alive. This should give us the proof of the resurrection if nothing else does. If God in his infinite wisdom and mercy gives life to dead trees and plants, then surely he will give life beyond this one to ~~his creation~~ mankind. And he does, through the life and the love of Jesus Christ. The sacrifice that he made ~~a~~ two days ago was for you and me. It was his gift to us without cost to us. ^{the invitation} So now he extends to us ¹ to come and to partake of him in his sacrifice. "If a man die, shall he live again?² He answered this question once and for all on this day long ago. "He is not here, he is risen."

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 9, 1972

The Organ Prelude
*The Hymn of Praise 21
*The Call to Worship
*The Prayer of Confession (Unison)

Almighty God, who brought again from the dead our Lord Jesus Christ, grant us grace to believe in his victory and faith and to make it our own. Help us in the days of our flesh to be more ready to minister like Christ than to be ministered to; give us a ready heart to bear the heavy burdens of others; keep our tempers cool and our spirits calm; make us brave to fight for right and to stand firm against those who would oppress the weak; cause us in all our ways to say with him, "Not my will, but thine be done." Give us grace to know him as our living Lord and strength to follow in his footsteps; in his name we pray. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture----Matthew 20:29-34
Luke 24:13-31

*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 242
The Sermon----"Do You See?"
The Sermon Prayer

*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

CHRIST CHURCH ANNOUNCEMENTS

Heidelberg Class will meet Tues. evening
April 11th at 7:30 PM.

Win-A-Chum Class will meet Tues. April 11th
at 7:30 PM in the home of Rita Stoner.
Claire Steele will be the worship leader.

Missionary Circle Meeting is Tues. April
11th at 7:30 PM at the home of Mabel Gelbach.

TRINITY CHURCH ANNOUNCEMENTS

Donations are being solicited for the family of Miles Page. Their home burned completely this past week and they were unable to save anything. A receptacle has been placed on the table in the back of the church if you wish to contribute. A relief fund has been started by the New Bloomfield Fire Company. This family consists of four children, 3 boys 13, 7, and 4. One girl age 9. The only thing they have now is what they are wearing.

RELIEF FUND AT COMM. WEALTH BANK, MAY GIVE THERE.

QUESTIONS? IN BACK OF CHURCH

RICHARD FOX IN HARRISBURG H. J.

RONALD LEYDEN H. SP. ?

"Do You See?"

MATT.

Text: ~~Luke~~ Matthew 20; 33 "Lord, let us have our sight back."

Luke 24:31a "And their eyes were opened and they recognized him."

~~XXXXXXXXXXXX~~ Have you ever been associated with a person who was blind? Perhaps you have been able to observe someone who was blind if you have not had the opportunity to associate with a blind individual. I have been associated with several blind people and have had the occasion to observe others who were blind. It is an amazing thing to observe ~~blind people and~~ how blind people are able to overcome their handicap. They, for the most part have sharpened and honed their other senses to make up for the lack of sight.

To be able to live in a world of darkness, while all around you may be heard and felt the sounds of normal life, must be frustrating indeed. But to most of these people, they accept the fact of permanent darkness with a sense of ease. To be sure, not all blind people react this way. But for the most part they are able to overcome a goodly portion of their problem through attuning themselves to their environment.

TODAY WE ARE CONCERNED WITH SEVERAL BLIND PEOPLE. WE READ OF
IN OUR SCRIPTURE ~~If you have had the occasion to observe~~ The fame of

Jesus probably had spread like wildfire, throughout all of Palestine. People were probably all talking about this preacher, who could heal the sick, raise the dead and forgive people their sins. By word of mouth his fame must have spread and so in every town and village through which he passed, the people were on hand to greet him. Some came merely out of curiosity and some came because they wanted something or needed something. And so in part of our scripture we read of two men sitting by the road waiting for Jesus to come by. Perhaps they had heard where he was the day before, ~~and~~ or in which direction he was traveling and so they were able to be at the right place at the right time. In

any event there they were waiting for him to come along. So when they heard the noise growing louder and the crowd around them increasing they must have inquired who it was that was coming. They probably knew but just wanted to check and make sure. After all, they did not wish to waste the opportunity to be helped by this man, and they did not want to appear foolish and cry out to the wrong person for help. So they waited, and when they heard the noise increase and could tell that the preacher was close by, they shouted, "Lord, have pity on us, Son of David." And those around them told them to shut up. Don't disturb this man he is too important for your little problem. Be quiet now so we can hear what he has to say. But they would not keep still and they shouted more loudly, "Lord! Have pity on us Son of David." And Jesus stopped, and called to them, "What do you want me to ~~do~~ do for you?" They said, "Lord, let us have our sight back." And Jesus must have looked at them in their meager condition and had pity on them. Perhaps he saw that they had difficulty in getting around, or he realized the problems they faced in life, and so he had compassion for them and touched their eyes and healed them. And we are told that immediately their sight returned and they followed him. They did not run off somewhere and forget the incident. They followed him.

This incident involves physical blindness. But consider the other portion of scripture. Here we find two of the followers walking along on the road to Emmaus. As they walk along they are talking of the events of the past few days. Along comes a stranger and they engage him in the conversation. But strangely enough, when they find he does not know all of the events of the past few days, they do not even bother to ask him why he does not know, where he came from and so on as most people would do. We would say, man where have you been the last couple of days? Where did you come from? Are you just a salesman passing through or what? But the ~~ix~~ followers of Jesus did not do

~~Insistent~~ so. Instead, they tell him the story of Jesus. Even when the stranger takes them to task for not believing in the words of the prophets, do they know that it is he.

Then when they reach the destination of the two men, the stranger makes as if to go on alone and they invite him to stay with them. And it was while they were at the table having the meal, ~~that~~ when he took the bread and said the blessing and broke it and gave it to them that they knew who he was. And we are told, "And their eyes were opened and they recognized him."

Thus ended their spiritual blindness. So we see in scripture two types of blindness being dealt with. Physical blindness and spiritual blindness. The physical blindness is something that cannot always be overcome. There are men and women today who are doomed to a life of darkness and nothing can be done about it. Of those who are blind, there are some who can have help to overcome it. But we are surrounded by millions of people who are spiritually blind and many of them do not even know it.

Some of these people are so called Christians, and alas many of them do not know the man from Galilee personally. I read with interest an article telling of two brothers ^{FROM CANADA} who came to a town in Ohio to conduct a revival meeting there. ^{AND THE PLACE} ~~is~~ Mansfield Ohio, (and I am sure that most of us have heard of it or have been there.) ^{ARE} A re-awakening has taken place ^{THERE} the likes of which have never been seen and perhaps ~~it~~ ^{BE SEEN THERE} will never ~~see~~ again.

(Illustration of town here).

Perhaps some of our aches and pains could be caused by our spiritual blindness. It is only when we get right with God that we can see clearly. John Newton after a life of degradation and sin, as a slave trader could finally come to the point where he wrote, "I once was lost, but now am found, was blind, but now I see."

John Henry Newman wrote, "Lead kindly light, Amid the encircling gloom, lead thou me on." Jesus spoke many times of seeing with unseeing eyes and hearing with unhearing ears. ~~XXXXXXXXXXXX~~
~~XX~~
~~XX~~ Jonathon Swift the English satirist wrote, "There's none so blind as they that won't see." This is a quote my Father made to me on many different occasions.

We can readily recognize those who are physically blind, because there are symptoms that we can look for. We can note that some of them will wear sunglasses at all times of the day and night; some of them will have a seeing eye dog; some of them use a cane to get around; ~~xxxx~~ others will have a wife or husband who can see, and they will constantly hold on to their arm. Each of these things or these things in combination, are tip offs or clues to the fact that this is a physically blind person.

But what of the spiritually blind? Can we look to people and see clues or tip offs in their lives or their personalities that tell of their blindness? The answer is yes and no. Spiritual blindness is an insidious disease that is ~~sort of~~ like some sort of creeping cancer. It starts out in a small fashion and before long it is beyond check or control. It starts out as a feud between two friends and ends up in a non-speaking match for years ~~between them~~. It starts out as an incident that one of our friends relates in their dealings with a member of another race and ends up in our hating all blacks or people of yellow skin or another group.

It starts out as a dislike of something that has happened in a family and ends up as a full scale family hatred. These are the signs of spiritual blindness. These are the things that lie beneath the surface in the lives of many Christians. And these are the things that keep us from really belonging to the kingdom of God, for we ~~will~~

cannot truly follow Christ if we harbor this blindness in our lives.

Last week we celebrated not only the Resurrection of Jesus Christ, but we also celebrated the Lord's Supper. We had the opportunity to come to His table and to ask for the forgiveness of our sins. And I would like to share something with you. ^{ABOUT THAT EVENT!} ~~There are~~ There are people who have questioned my feelings about the almost overflow ^{Crowd} ~~there~~ we had in each church. I have been asked if this bothered me to know that there are those who only come to church on a certain occasion. The answer to this is that I rejoice for them, that there is something in their life that compels them to come at all. I would like to see all of them in church every Sunday, but I say thank God that they feel a need in their lives at least once in a while. All Christians need our prayers and we need the prayers of all Christians.

There isn't a Sunday that goes by, that I feel adequate enough to lead this congregation in worship. But strangely enough God leads us through it and we make it with his guidance and direction.

This past week I have felt like I was about this high off the ground as a result of our worship experience last ^{SUNDAY} ~~week~~. Don't ask me why, because I can't explain it. But there is something going on in our charge that defies description. The only answer I can give is that the spirit of Christ is working in our lives to the extent that there is a transformation taking place in our very midst.

If you asked me to put my finger on it, I'd have to answer that I can't. But it amounts to what a 92 year old woman told me this past week. She said, "You know I once was afraid of death, but now I no longer fear it. My fear was taken away when I found Jesus, and that was quite a few years ago." This is what Christ can do in an individual life and this is what he can do for a church as well.

When I was a lad in Church School we sang the refrain of a hymn, many many Sundays, "Come to the light, 'tis shining for

SPRING HILL UNITED CHURCH OF CHRIST
Member of the United North Side Ministry
Rev. John R. Bucher Mrs. Edna Brunner
Pastor Organist
Church - 321-1975 Robert Arbogast
Home - 761-7611 Acolyte

Sunday April 30, 1972 9:30 A.M. 4th Sunday after Easter

PRELUDE "A Song of Service" A. Boyd
CALL TO CELEBRATION

M. O God, there is no way to escape you-no place to hide.
C. If we ascend to the heights of joy, you are there before us. If we are plunged to the depths of despair, you are there to meet us.
M. May your all-knowing, everywhere-present Spirit continue to search out our feelings and thoughts.
C. Deliver us from that which may hurt or destroy us, and guide us along the paths of love and truth.

*A SONG OF PRAISE - No. 15
"Praise to the Lord, the Almighty"

*A PRAYER OF PETITION AND PRAISE
*GLORIA IN EXCELSIS No. 554

A WORD ABOUT OURSELVES: (unison)
Gracious Father, we stand before you as condemned men, condemned by our thoughts, our words, our deeds. We are caught by pride that we cannot escape. We are trapped in our wholly selfish lives, unable to give, only able to take. We find ourselves protective of our own intolerance of others, and deaf to the anguished cries of need all about us. Undeservingly, we ask that you forgive and free us, through your Son, Amen.

KYRIE ELEISON No. 545
. . . AND GOD'S ASSURANCE OF PARDON

A SONG OF NEED - No. 300
"Rise Up, O Men of God!"

A WORD WHICH CHALLENGES
Epistle - James 1:12-18
Gospel - John 16:5-15
*GLORIA PATRI No. 511

A STATEMENT OF THE FAITH WE SHARE (front of hymnal)

A SHARING OF CONCERNS

A MESSAGE OF THE FAITH WE SHARE
RESPONSE NO. 523

SERMON - "Not Needed: Bifocals, Blinders, or Binoculars"
Text - Genesis 13:14

THE COMMUNITY RESPONDS TO GOD'S CHALLENGE
BY SHARING THEIR TALENTS
ANTHEM "Together Lovely"

BY SHARING THEIR GIFTS
*RESPONSE No. 537

BY SHARING THEIR PRAYERS
*SILENT PRAYER
*PASTORAL PRAYER
*LORD'S PRAYER
*SURSUM CORDA No. 552
*BENEDICTION and THREEFOLD AMEN

*A SONG TO GO WITH - No. 375
"Lead On, O King Eternal"

POSTLUDE "Ceremonial March" M. Dillon
(*congregation standing)

We welcome Lay-minister Ralph C. Link as our guest speaker this morning. Mr Link, a son of St. Paul's Church, is now a student for the ministry at Lancaster.

Monday May 1st-7:30 P.M.
Planning meeting at the church. All are welcome to attend.

Wednesday May 3rd - 6:30 P.M. Spring Dinner (smorgasbord) at the First U.P. Church Union Avenue. A Singing Minister will be in charge of the program. Reservation \$2.00 if planning to attend see Wilma Lersch.

It will soon be time for Women's Fellowship to turn in the offering of the Least Coin. This is a world wide project for mission work. Thousands of women join their sisters in Christ in praying for one another as they set aside a "least coin" each month. (For us 12 pennies) Any woman wishing to join in this project can contribute twelve cents to Wilma Lersch sometime in May.

Any member interested in purchasing the manse may submit sealed bid to Mr. Henry Pfeifer or Mr. George Yetter.

Friday May 5th-Women's Fellowship meeting 8 P.M.

ST. PAUL'S UNITED CHURCH OF CHRIST
Member of the United North Side Ministry
Pittsburgh, Pa.

John R. Bucher, Pastor
Paul Aloyi, Lay Minister
Ralph C. Link, Lay Minister
Esther W. Herwig, Organist and Director

4th Sunday after Easter April 30, 1972

ORGAN PRELUDES

a) "Inspiration" by Lemare

b) "Intermezzo" by Guilmant

MEDITATION - "Savior Like a Shepherd"

* SOLEMN ANNOUNCEMENT

* INTROIT for the 4th Sunday after Easter

M. O sing unto the Lord a new song:

C. For he hath done marvellous things.

M. The Lord hath made known his salvation.

C. His righteousness hath he openly showed
in the sight of the heathen.

* GLORIA PATRI

* COLLECT for the 4th Sunday after Easter

HYMN #15 - "Praise Thou the Lord" (1-3)

SCRIPTURE LESSONS

Epistle - James 1:12-18

Gospel - John 16:5-15

* DOXOLOGY

* STATEMENT OF FAITH

(Inside the front cover of your hymnal)

ANTHEM - "My Music Is My Prayer" by Mueller

SILENT PRAYER and PASTORAL PRAYER

PRAYER RESPONSE

OFFERING

OFFERTORY - "Galilee" by Mathews

OFFERING PRAYER

ANNOUNCEMENTS

* HYMN #178 - "O for a Closer Walk with God"

SERMON - "Not Needed: Bifocals, Blinders,
or Binoculars" Text: Genesis 13:14b

SERMON PRAYER and LORD'S PRAYER

* HYMN #267 - "My Hope Is Built"

* BENEDICTION and THREEFOLD AMEN

POSTLUDE - "Recessional" by Jefferies

(* - congregation standing)

Our altar flowers have been placed in memory
of Miss Clara E. Willome by the
Schoeneweiss family.

We welcome the return of Mr. Ralph C. Link,
Lay Minister and student for the ministry
at Lancaster Theological Seminary, as our
guest speaker this morning.

There will be a brief meeting of the Finance
Committee following the service this morning.

TUESDAY MAY 2nd

3:30 P.M. Final meeting of the Children's
Craft Program at St. Paul's Church.

WEDNESDAY MAY 3rd

6:30 P.M. Our ladies are invited to a
dinner at the First United Presbyterian
Church of Allegheny. Your reservation
(\$2.00) must be given today to Mrs.
Helen Hertler.

FRIDAY MAY 5th

7:30 P.M. Church School Board meeting.

SUNDAY MAY 7th

We will ask this year's graduates to take
part in the service next Sunday morning.

THURSDAY MAY 11th - ASCENSION DAY

6:15 P.M. Covered Dish Dinner and get-
together for the families and friends of
St. Paul's Church, sponsored by our
Sunday school. When you receive your
letter this week, please mark the number
coming and circle the food you would like
to bring as your share of our supper.
Mail or bring it to the church by next
Sunday. A hymn sing and program are
being planned for this "final fling".

14 GEP. WE KEM

I

Ab. Sair, Lot Gray. fr. Egypt. too many poss and cattle. Must split. Lot go left, Ab rt. vice ver

Lot look fertile irrigated Jord valley and took ~~Ab~~
Ab settle Canaan Lot Sodom

Lift up ^{your} eyes and look from ^{the} place where you are, northward, southward, eastward and westward; for all the land which you see I will give to you and to your descendants forever.

Today stand on site in short time wars will cease (Spring church just stand on site)
Ever onward thrust of prog has snatch like giant hand ~~that will~~
God could be saying, Lift up eyes ~~from~~ and look east

Need not apply only this cong. but all regardless ch or denom
(Illustration primary teacher)

Sometime too close to situation cannot see proper perspective. Forest and trees apply here.
Need bifocals here for looking close up

Ab no need bifocals knew job and knew what need done. Settle oak Mamre and bilt altar.

Patriarch knew lat thing and did wars. God this why church exist. why we here

When wars cease one sanctu no mean no further wars of God. May cease here but go on other place and other church. May join with other Christians

Those moving will find other Christians with whom to worship and Need not continue in just this place

(illustration practical religion)

Purpose any church instill relig beside wars.
(illustration fundamental and religion)

II suppose few can recall horses and wagons as a lad remem horse and blinders. Ask mom and told keep ~~mind~~ eye on strait ahead.

Maybe we need blinders if like me. In strange city or town, sun rise north south west, set east north south. Few day and ok. It me all wrong not sun.

2

Ab no need blind, mind eye no distracted by site and sound around. Knew ~~task~~ settle family and pos session. Secure shelter for hired. no need for something to keep mind on task.

How easy simple we in ch to become distracted and dissuaded from primary task
All wrapped up in meeting, suppers, discussions, luncheons and other trivia that only excess trappings of ch.

While involved in this overlook fundamental task try instill relig in cong and forget include Christ in many ch's and many programs.

This 72 and no want label of old fashion or fundy

May live in mod age and all convene that mod science can invent. May seen things witnessed others make great, great, grandpa hair stand on end, but basic values still same and no go out style.

Wesley considered fundy, listen what written about him --- Illustration

Yes, to offer Christ is still answer to problems and troubles of mankind. If makes you or I some kind nut, then I am proud be nut.

More of explan Christ and less solutions of world problems. More taught about Christ and less politics

Problems need discussed by Christians, but preacher should be feeding flock food for soul. Tv and news paper coverage need not be covered in ch,

Preachers must dispense the medicine that will cure the ills of mankind and that medicine still is and always will be Jesus Christ. To say otherwise or do otherwise is to further push ch's closer toward fall to which heading.

III Instead looking off distance and predicting ch. thus and so at given time place, need be trying bring change world. Have customs and habits stale and musty need changed.

(Illustration cow path)

Illustration buttons coat sleeves)

Yet this custom. Custom breeds revolution.
It is those turned off by our refusal to change the
that revolt.

we say, "Can't do that, custom to do this way for
years." Have lot of buttons left from yesterday.

Saddest commentary of American churches become
gen. of edifice worship's Refuse to leave our
beautiful buildings, and join other Christians where
most expedient for all concerned.

I sat where you are must sadly admit not wanting
join with other ch's. Went when here. otherwise
no (Spring church explain.)

Involved in 2 ch change and get to join impossible

Trouble; stained glass window from Grand Snodgrass;
Uncle Zeke and organ given by Cornstalk family
Hymn books Aunt Maude or pews in memory Cousin Lila
Or Grandpa Erasmus in cemetery in back and if church
closes will not visit grave every Sunday.

Story in bible of other man looking at ~~city~~ surround-
ings and he cried. Must have looked north, south,
etc as Ab but wept at need.

valley
If stand and look north, see; East st. and Alleg.
Gen. rooms in need. Valley sick despairing needy.
South; river ave and lower NS area filled with need
East; Heinz and other factories, East Ohio etc.
West; Federal st. if name yet, Manchester.

People in all directions need help and concern
No need bifocals close up
no need blinders to point our way
no need binoculars to scan horizon.

For this we need people with love and concern to
step forth. For this we need people willing to
share fact of Love of God Jn 3:16
Let me share him with you is what must be said.
Any church says done work, stifling ministry of Js.
Work of God and Christ never done needs commit people
Illustration of fire; people on fire for Christ
Not lukewarm bodies and minds but zest and zeal
Illustration hymn credo perhaps needed

"Not Needed-Bifocals, Blinders, Binoculars"

VISOR (CHURCH ANNIV ETC.)
GEP.

Text: Genesis 13:14b "Lift up your eyes, and look from the place where you are, northward, and southward and eastward and westward; for all the land which you see I will give to you and to your descendants for ever."

SARAH/HAN MEHEU

In Genesis we read of Abraham and his wife ^{and} Lot traveling from Egypt together. But since ~~they were both~~ Abraham and Lot were both wealthy men and had many possessions, the land was not big enough to take care of their needs. Abraham's herdsmen and Lot's herdsmen became involved in disputes as to who had the grazing rights and who had the rights to the water, and thus Abraham went to Lot and made him a proposition. He said, "Lot I'll tell you what, we have no arguments between you and I, but our hired hands cannot seem to get along with each other. It seems as though we better ~~divide up~~ split up. I'll let you have whichever land you want and I'll take the rest. If you go ~~right~~ ^{left} I'll go ~~right~~ ^{right}, and if you go ~~right~~ ^{left} I'll go ~~right~~ ^{right}."

So Lot looked over the land and he saw that all of the Jordan plain was very fertile. It was irrigated and had all of the pasture and grazing ground that a man could want. So he told Abraham that he would take this ground.

Thus Abraham settled in Canaan and Lot settled in Sodom. Shortly thereafter God spoke to Abraham and he told him, "Lift up your eyes, and look from the place where you are, northward and southward, and eastward and westward; for all the land which you see I will give to you and to your descendants for ever." And Abraham did as the Lord had told him.

Today we stand on this site and we know that in a very short time, this house of worship will cease to exist. The ever onward movement of progress has reached out and has snatched this building as it has all others in its grasp. And so as we contemplate the demise of this structure, God could very well be saying to us today, "lift up your eyes and look from the place where you are, northward and southward, and

Abraham, as he stood and looked in all directions, had no difficulty seeing what was ~~ix~~ directly in front of him. He had no need for bifocals, because God had shown him what was there and he knew he had his work cut out for him. He realized that what work must be done would not get done by itself, and so he settled by the oak at Mamre, we are told and there he built an altar.

YanXueShiTaXiMiMaKaiMaDeTangJiFuTiXiXinGuoSiWuXixiXiaoMingJie
NianXianHouGeKaMuShiXiaoWoFanQiXiWuTianXianXianXiaoXiaoJinXiaoZuoTian

II.

I suppose there are quite a few of us here who can recall having things delivered by a horse and wagon. I can recall that as a young lad there were still several horses and wagons around. I would look at the horses and I would try to figure what they had around their eyes that made it so you could not see their eyes. One day I asked my mother about this and she explained that these things were called blinders. They were put on the horse so that he would only be able to look ahead and not be distracted by things and people around him.

I sometimes think that we humans should ~~sometimes~~ wear blinders, especially if you have the same problem as me. When I go to a strange town or city, I always find that the sun rises in the west or the south and that it sets in the east or north. It is always a matter of a few days before I get straightened around and discover that the sun has not been wrong, but that I have been twisted around again in my directions.

Abraham did not need blinders as he surveyed the scene before him. His mind and his eyes were not distracted by the sights and the sounds around him. He knew that his immediate task was to settle his family where they were, and to secure shelter and housing for his herdsmen and for all of his livestock. He had no need for something to keep his mind on his task.

But how simple and easy it is for we in the church to become distracted and dissuaded from our primary task in our churches. We get all wrapped up and involved in meetings, and discussions and luncheons and dinners, and suppers and all of the other trivia that are really only excess trappings in any church. And while we are involved in all of this we overlook the fundamental task that involves us in trying to instill religion in the congregation, and that is we forget to include Christ in many of our churches and in ~~set~~^{many} of our programs.

After all, this is 1972 and we do not want to be stuck with the label of being that old fashioned or even be considered fundamental.

Well my friends we may be living in a very new and exciting age. We may have all of the conveniences that modern science can invent. We may have seen things and witnessed others that our grandparents simply would not believe if they were to come back to earth today, but the basic fact remains that there are some values and some things that never go out of style.

John Wesley was the founder of the Methodist movement. He was and is considered to be a fundamentalist, but listen to what someone wrote about him, ----- (Illustration of Wesley).

Yes, "To offer Christ," is still the answer to the problems and the troubles of mankind. Now if this makes you or I some kind of a nut to say this or even to think it then I for one am proud to be a nut. We need more of the explanation of Christ in our churches and less of politics, and the ~~xxxx~~ solutions of the Middle East crisis and the answers to the Viet Nam problem. I do not say that these things are not important for the Christian and that they should ~~nt~~ not be discussed, but I am saying that what can be read in the newspaper and seen on television should be left to those who are experts in bringing this to the American public. We should leave the politics to political people and have the ministers dispense the medicine to cure the ills of all mankind and that remedy is still, and always will be Jesus Christ. To say otherwise or to do otherwise is to continue to push the churches closer to the fall toward which they have been heading.

MYNITE BITE
BYINBOONE

BYIN BOONE
BYINBOONE

BYIN BOONE
BYINBOONE
BYIN BOONE
BYINBOONE
BYIN BOONE
BYINBOONE
BYIN BOONE
BYINBOONE
BYIN BOONE
BYINBOONE

III.

Instead of looking off into the distance somewhere and predicting that the church will be doing thus and so at a given time and place, we need to be trying to bring about change in the world. We have many customs and habits that have grown stale and musty over the years and need to be changed.

We have around this area, many streets that started out as a cattle ~~ix~~ path through a pasture, which became a footpath for men, then a wagon track, and then a road, and finally a city street. We speculate as to who could have laid out such a crooked meandering street, and we never face the fact that we are following the path of some dumb cow because of custom.

You men who are here this morning, look at your coat sleeves. Have you ever wondered why you have one, two three or maybe four buttons there? The answer given is that many centuries ago the monks in monasteries, and particularly the elderly monks had trouble keeping ~~their~~ the full sleeves of their robes out of their soup. So they sewed buttons on the sleeves and thus they solved their problem. And so we continue to wear buttons on our coat sleeves today which serve no purpose. Stupid isn't it?

Yet this is custom. It is custom that breeds revolution. It is those who are turned off by our refusal to change that revolt. We say, "We can't do that because it has been our custom to do things this way for years." ~~Maximized text display~~ We have a lot of buttons left over from yesterday.

One of the saddest commentaries of the American church scene is that we have become a generation of edifice worshipers. This has come about because we refuse to leave our beautiful buildings and to join with other Christians where it would be most expedient for all concerned. I sat where you people are sitting this morning and I must

sadly admit that I too was a part of not wanting to join with other churches. I could never understand why we held joint church services with St. Pete's. If the service was held here I went, but if it was down there I didn't attend.

Now I am involved in a two church charge and getting those two churches to do something together jointly is almost impossible. But they are no different than any other congregations. The real problem is that stained glass window that Great, Great Grandmother Snodgrass had installed. And it is the organ that Uncle Zeke played and that was paid for mostly ~~from~~ by contributions from the Cornstalk family. Or it is the hymn books given in memory of Aunt Maude, or it is the pews or ~~xxxx~~ that cemetery out back where Granpa Erasmus is buried, and if we do away with this church I won't be able to visit his grave every Sunday. These are the things that hold us, our buildings, our organs, our windows, our pews and a million and one things, that prevent us not only from worshipping God, but from making churches be what they should be.

There is a story in the Bible of another man who looked upon the surroundings and because of what he saw he wept. The man of course was Jesus and he must have stood and looked north and south and east and west even as Abraham had done. But he wept because he realized the need that was present there in that city.

If we stand here and we look north we see the East Street valley stretching out and the Allegheny General Hospital. We know that in that building in almost every room lie people who have a need. In that valley are ~~xxxx~~ people who are lonely and sad and sick and despairing. If we look to the south we can see River Avenue and the lower North Side, and we realize that this area is filled with needy people. If we look to the East we are looking in the direction of the H.J. Heinz plant and the other factories and shops located along East Ohio Street. Each of these places of business ~~xxxxxx~~ have people working there with problems.

If we look to the west, we are looking toward Federal Street, (if it is still called that), and toward the Manchester district.

We know there are people living in that direction who have a need.

Everywhere we turn we can find people who need the love of God. For this we do not need bifocals to look at things close up. For this we do not need blinders to keep our mind and our sight pointed in one direction, and for this we do not need binoculars to scan the horizon to look for need. For this we need people who are willing to step forth and give to those in need the love of God. People who are willing to share the fact that God loved each of them so much he gave his only Son. Yes, people who are willing to say that Jesus Christ is my Lord and my Saviour and I want to share him with you. This is what is needed here and in all areas of our nation and our world.

Any one in any church in any area who can state that all has been done that can be done is not telling the truth. Show me a congregation that thinks its task has been completed and I will show you a conceited complacent church that is stifling the ministry of Jesus Christ. The work for God and for Christ is never done. It goes on endlessly. But it needs committed people. It needs people who are unafraid to stand-up and to speak-up for their Saviour.

(Illustration of fire in the church)

And this is what is the real need in any church. People who are on fire for the Lord. Not luke warm minds and bodies. But people full of the zeal and zest that moves people and is contagious to others.

(Close with hymn The Voice Of God Is Calling).

These are the words of one of the hymns found in our hymnbook hymnals.

I think that were we to adopt a credo for any church it should be,

"Speak O God, and behold, we answer command and we obey."

5/21/72

Call to Worship: For I know the thoughts that I
think toward you saith the Lord, thoughts of peace.
Ye shall go and pray unto me, and I will hearken
unto you.

And ye shall ~~find~~ seek me and find me, when ye
shall search for me with all your heart.

Let us seek him now in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Hear what assuring words our Sa
viour Jesus Christ saith, unto all who truly
turn to him: Come unto me, all ye that labor and
are heavy laden and I will give you rest. And
whosoever cometh to me I will in no wise cast
out. Amen.

~~1. ELLIOT H. ME~~ PAPERS
~~RAIG MARSHALL~~



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 14, 1972

The Organ Prelude
 *The Hymn of Praise 12
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Out of the depths we cry to thee, O Lord!
 Lord, hear our voice! Let thy ears be atten-
 tive to our confessions and supplications!
 If thou, O Lord, shouldst mark iniquities who
 could stand? But there is forgiveness with
 thee, that thou mayest be feared. We wait
 for the Lord, our souls wait, and in his word
 we hope. O people, hope in the Lord! For
 with the Lord there is steadfast love, and
 with him is plenteous redemption. And he
 will redeem us from all our iniquities. We
 pray in the name of Jesus Christ our Lord,
 who came into the world to save sinners. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----I John 1:1-5 Mark 5:35-43
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Reception of a New Member
 The Sacrament of Baptism
 The Hymn of Meditation 182
 The Sermon----"And She Laughed"
 The Sermon Prayer
 *The Hymn of Response 382
 *The Benediction

TRINITY Hymn Books & Devotional
 EDNA CROSS

*The Threefold Amen
 *The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENT

Visitor's Day at Hoffman Home is Sat. May
 20th.

TRINITY CHURCH ANNOUNCEMENTS

The flowers on the altar are placed in
 memory of Mr. & Mrs. Charles K. Hampton by
 Inez Harms.

Consistory meeting Tues. May 16th at 7:30 PM.

WE WILL EVALUATE QUESTIONS
 Family covered dish dinner Sunday May 21st
 at 6:00 PM. Please bring own table service.

WELCOME VISITORS

CHRIST CHURCH ANNOUNCEMENTS

The flowers on the chancel are in memory
 of Mrs. Nora Fox by Mr. & Mrs. Richard Fox.

Win-A-Chum Class will have the worship service
 at Kinkora Home today at 2:00 PM.

WE WELCOME A NEW MEMBER MR. DONNA
 HOFFMAN & BAPTIST
 HOFFMAN HAVE PAREN & CRAIG MARINA

PENN CENTRAL NEWS

NEXT SUNDAY OLWA EMMANUEL

MEETING WED. 17TH AT 7:30

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 21, 1972

The Organ Prelude
*The Hymn of Praise 381
*The Call to Worship
*The Prayer of Confession (Unison)
O God our Father, thou who hast called us
to be a light to the nations, how we have
failed thee! We have taken thy light and
put in under the bushel basket of our selfish-
ness. We have failed to see that thou hast
chosen us not because we deserve it, but be-
cause thou hast a mission for us in the
world. Forgive us, O God, and grant us grace
to be witnesses to thy Son Jesus Christ;
through whom we pray. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Matthew 25:31-45
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 380
The Sermon----"How Do I Love You?"
The Sermon Prayer
*The Hymn of Response 393
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Delegates are still needed from each church
for the annual conference at Annville. If
you are interested please contact the pastor
for details. *REGISTRATION DEADLINE MAY 24TH.*
THE RAIL ON TUESDAY EVENING.

TRINITY CHURCH ANNOUNCEMENTS

Family covered dish dinner tonight at 6:00
PM. Please bring own table service.

The Lutheran Church Women invite you to an
evening of May fellowship in the Parish
House Thursday May 25th at 7:30 PM. Mr.
David McAllicher will show slides of the
Holy Land.

CHRIST CHURCH ANNOUNCEMENTS

We are happy to report the formation of a
new class for post high young people. If
you know of anyone who may be interested,
please contact them or give their name to
Jeff Smith.

NO CIRCUMCISATION
NEXT SUNDAY

"How Do I Love You?"

John

Text: John 21: 15-17

Our nation has a penchant for abbreviating words. This idea probably started back in the depression era. Perhaps it was a means to save newsprint, since money was scarce and everyone was saving what could be saved. But do you remember the WPA? Then we had FDR, ~~SWAN~~ and TVA. During the war we had the OPA, and LST'S, LCI'S, POW'S. Companies became TWA, IBM and that one that has been in the news ITT. ~~EVERYONE KNOWS THE NAME OF THE COMPANY THAT MADE THE FIRST ATOM BOMB~~
~~AND THE NAME OF THE COMPANY THAT MADE THE FIRST MISSILE~~

The fad has become so popular that many of the people who are in the news are only known by initials. We had JFK, LBJ, RFK, and would probably have RMTJ if it ^{WERE MORE} poetic, ~~and so~~.

Even the churches and church groups have gotten into the swing of this fad. We have the NCC, WCC, Umw and of course our own UCC. Then within the confines of each major group are intermediary groups that are known by initials. Chief among these is the OCWM.

This stands for Our Christian World Mission. This is the branch of the church that takes care of the needs of institutions and people around the world.

During the past few years the basic giving in the churches throughout our nation has declined to an alarming extent. This is ~~the~~ ^{THE REASON FOR} ~~the~~, using today, the birthday of the Christian church as the day in which to emphasize the OCWM.

The reason given for the loss of funds is because the individual conferences throughout the country have received less than the amount they are pledged to give to the national office, and so they must cut back on what they can give. Thus the budget of the national office and the budget of the conference office must be cut back.

Now there are many experts in any given field, and the experts in the church are citing many reasons for the lack of funds. But basically they are citing the wrong reasons for the decline. They will tell you it is increased taxes and that could be a part of it. Or they will tell you that it is less take home pay due to inflation, and that may also be a part of it. But the real reason is not being told, and that is the plain and simple fact that some of the average church goers have decided they are going to hit the church where it hurts, in retaliation for some of the things the church has been doing with, quote, "my money."

I can accept this thinking, and I can sympathize with their feelings. But I cannot feel that it is completely justified. Sure, if we shut off their supply of money we can fix them so they do not spend it foolishly, but who is it that really gets hurt? It is that missionary out in the remote regions, who has asked for just a few more bibles to help spread the word. Instead of the bibles he gets a letter from the New York office, "Sorry, your bibles will not be sent until we receive sufficient funds." Or a fellow going to Seminary receives a letter from the Denomination, "Sorry, your grant toward your tuition will not be forthcoming this year due to lack of funds." Or people throughout the world who would have received food and blankets and medical help will not get it. Who are we hurting?

Elizabeth Browning wrote, "How do I love You? Let me count the ways." Jesus was having breakfast with his disciples ~~many~~ one day, and when they had finished he said to Peter, Simon son of John do you love me more than these? And Peter answered, "Yes Lord; you know I love you." Jesus said to him, "Feed my lambs." A second time he said to him, "Simon son of John, do you love me?" He said to him, "Yes Lord; you know that I love you." He said to him, "Tend my sheep." Jesus said to him yet a third time, "Simon, son of John, do you love me?" And Peter was grieved that the Lord said to him a third time, "Do you love me?"

And he answered, "Lord, you know everything; you know that I love you."

And Jesus said to him, "Feed my sheep."

Reginald Helferich, the retired Executive Vice President of the United Church Board for World Ministries tells some wonderful stories of how the OCWM has helped millions of people who have needed help and of the many millions who still need it.

He said that when he first got the job ~~after the war~~ ^{WWII} at the close of the ~~war~~ he went overseas to see just where the money was going and to see if he could find cheaper and easier ways to help people. On the first leg of his journey he went to Greece or around that area.

He said that when word got around who he was people came up to him and talked to him in their native tongue, but he could not understand a word they said, but he could tell by the way they shook their heads and smiled, ~~that~~ they were thanking him for help. One woman came up to him and in broken english began to tell him how much she and the women of that village appreciated the baby layettes and diapers that were sent from different womens groups, ~~throughout the~~ of different congregations of the UCC. She showed him a diaper that was sent and as she held it up, she asked why the wonderful woman who sent it, took the time to embroider a beautiful red rose, on the section of the diaper that would cover the baby's bottom. He said he had to laugh, but the woman cried, and she said to thank the women of America for them, because they only had rags for their babies until the layettes and diapers arrived.

At a little town in the Near East he was stopped by a very old woman, and she asked him, "Did we die?" At first he did not understand, and then she explained "that for the first time in about 50 years they had enough food and milk and warm clothing, and surely this must be heaven and they were no longer on the earth."

In Germany he ~~said~~ he visited all kinds of institutions for orphans and broken families. ~~Through~~ Throughout all of the country

could be seen the devastation and ravages of war. The country was not only a shambles, but the people were ill fed, ill clothed, and defeated in more ways than one.

At the several orphanages he visited, the children were taken care of, but there were only a handful of people to ~~take~~ ^{For} care ~~of~~ their needs. One orphanage in particular, was composed of all boys.

The building was an old schoolhouse, and ~~in~~ each of the rooms on the ^{2ND} floor were converted into bedrooms. Each boy had his own crate ^{IN} ~~which~~ ^{WHICH HE SLEPT} ~~he slept in~~. The wooden crates that had held rations and ammunition for the American forces, were converted to beds for the boys. Some rags or paper were used to fill the box with a makeshift mattress, and over this was placed a blanket with a small pillow and a bit of blanket to cover with.

When he visited it was right after lunch and the boys were in their rooms taking their afternoon nap. He was escorted through the building by one of the women in charge and the inspection trip was one of speed and very little looking. He said it was almost as if they wanted to get him out of there as quickly as possible. He said when they peeked in the door of the one bedroom, the boys were all in their crates for their nap, and one little fellow near the door had the eye that could be seen closed but he noticed the other little eye next to the pillow, very quickly blinked shut when he looked at him.

Then they left the room and went down the hall to look at the other bedrooms and each was the same, all of the boys were in their crate beds. When they reached the end of the hall to go back downstairs, he told the woman he just wanted to rest for a while and ~~that~~ ^{that} she should go on ahead, while he caught his breath. After she had disappeared down the stairs and was safely out of sight, he went back down the hall and ~~to the room where he had seen the little boy~~ ⁷⁰ ~~that~~ ^{Wito} was peeking, and opening the door, he stuck his head in and asked, "Wie gates

bubba?", whereupon the room came alive with little boys jumping out of their makeshift beds and crowding around him. He had some candy bars, they eagerly grabbed and ate and they ^{ALL} talked to him ^{ONCE.} ~~all at the same time.~~ But one little boy, the one who had been nearest the door, and had been peeking, hung to his leg and would not let go. Finally, he got the boy to let go and when he did the little fellow held out his arms and asked to be held in German. He picked the ~~the~~ small boy up and he threw his ^{LITTLE} arms around his neck and would not let go. He squeezed with all his might. ^{ALL HE WANTED WAS SOME LOVE.} Mr. Helferich said he could still feel those arms around his neck and it was over 25 years ago this happened.

The nurse who had conducted him on the tour, came looking for him when he did not come downstairs and she was quite upset because he had disturbed the boys. But he got her settled down, and after a while he got the boys settled again, and was able to leave.

Through trial and error the church learned how to send things more economically. For instance when they first started sending heifers overseas, it cost so much to send each one. So they thought of different ways of sending them to see which would be cheaper. Finally they decided that sending them by the boatload ~~in~~ was the cheapest, but before any of them were shipped they were bred, so that shortly after their arrival at the designated country there were two instead of one, and they were both shipped for the same price.

They formerly sent chicks by plane. But they soon discovered ~~that~~ they could send at least two eggs for the same price as one chick and the egg did not die enroute as many of the chicks did. Then upon arrival the eggs were kept under ideal conditions as they had ~~been~~ all along the way and soon there were healthy chicks in more quantity ^{AS CHICKS} than was possible shipping them ~~out of the egg.~~

Each of the commodities being sent was checked and new and cheaper ways were found to send most of them and most of these developments

have become standard procedure not only for our church, but other churches and organizations such as care.

What started out as an almost impossible task after the war has developed into a full scale operation of help, and self-help.

This is what Jesus meant when he said, "Feed my sheep." His sheep are all the needy people throughout all of the world, and this includes our nation as well. If we say that we are not going to give to the national church or the local conference because we are in disagreement with their policies, we might as well be saying to Christ, "let your sheep go hungry until the people in charge act the way I want them to." No one denies that from time to time there has been and will be misuse of money. The people handling and dispensing it are only human. ^{But} No one throws out the whole bushel of apples simply because one or two are bad. Neither should we cripple the entire program for help to people because of a few.

What must be done is that we fight to weed out the bad apples and we do this by our support at the conference level, and we let our voices be heard in whatever way we can. This is why we need delegates each year to go to conference, so we can be heard and have a voice. This fight must be fought from the inside of the denomination, it cannot be done from without.

Christian, do you love me? Yes, Lord, you know we love you. Then feed my sheep. Christian do you love me, he asks a second time? "Yes Lord, we love you more than anything else." ~~he answers.~~ "Then feed my lambs," ~~he says, again.~~ Christian, how do you love me?, he asks a third time. ~~And we answer,~~ "Lord, we love you in many ways, let us count the ways." And he answers then feed my sheep, and do not neglect them."

EVERY ENGLISH
INTERPHONE SERVICE
E. D. NO. 1
6-10-10
BULGARIAN C. PIK

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP May 28, 1972

The Organ Prelude
 *The Hymn of Praise 440
 *The Call to Worship
 *The Prayer of Confession (Unison)

O God, who by thy grace in Jesus Christ hast made us to share in a high and heavenly calling, we confess to thee our grievous sins as members of thy Church. We have not led a life worthy of this high calling; we have been overprotective of ourselves, and not concerned enough for others. We have used thy word of truth to accomplish our own ends, and not to fulfill thy will. We have been noisy when we should have been silent. We have not obeyed thy Word read and preached to us. We have misused thy grace received in the sacraments, and we have not loved one another as thou didst show thy love for us in the saving act of Christ. O God, Father and Head of the Church, cleanse us and keep us accountable to thee. Through Jesus Christ our Lord and in his name we pray. Amen.

*The Kyrie
 *The Assurance of Pardon
 The Scripture---Ecclesiastes 12:9-13 17:5-10
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 443
 The Sermon----"Freedom Is--?"
 The Sermon Prayer

*The Hymn of Response 442
 *The Benediction
 *The Threefold Amen
 *The Postlude
 *Congregation Stands

GENERAL ANNOUNCEMENTS

Delegates are still needed from each church for the annual conference at Annville. If you are interested please contact the pastor for details.

TRINITY CHURCH ANNOUNCEMENTS

The Ladies of the Church will meet Thurs. June 1st at 7:30 PM at the church.

CHRIST CHURCH ANNOUNCEMENTS

Next Sunday June 4th we will honor our graduates at the morning worship service.

CLOTHING DRIVE JUNE 12TH

Call to Worship: Why are we gathered at this place at this hour? We are gathered as the people of God, to come to know and serve and praise him as he is seen in Jesus Christ and made known by the Holy Spirit.

Let us acknowledge the God before whom we stand.

Let us seek him in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Almighty God had mercy upon us and gave his only Son to die for us, and for his sake forgives us of all our sins. To those that believe in his name he gives power to become the Sons of God, and he bestows upon them his Holy Spirit. He that believes ~~ix~~ shall be saved.

Amen.

NATIONAL HOLIDAY

ECCLESIASTES

"Freedom Is ---?"

Text: Ecclesiastes 12: 13b "Fear God , and keep his commandments;
for this is the whole duty of man."

Luke 17:10b "We are unworthy servants; we have only
done what was our duty."

(Illustrations from newspaper about rights and freedom)

These are just two examples of what we can read in the paper on almost any given day of the week. Or we can hear these things on the radio and see them on television. Many people seem to have an axe to grind today and it all falls under the category of "rights."

~~WHY~~ We read in the Declaration of Independence, "We hold these truths to be self evident: that all men are created equal: that they are endowed by their creator with certain unalienable rights."

Rights, are ~~xxxx~~ guaranteed for every American. These rights are also called freedoms. The freedom of speech, the freedom of religion, the freedom of ^{THE PRESS} ~~speech~~, the freedom to meet and assemble. These are all rights that our forefathers thought important enough to work for and to strive for. Yet, how do we interpret them?

On a college campus in the Southwest, the Jesus Freaks sing during lunch hour. A group of students have protested this and have asked that they be restrained from this singing. Strangely enough it is the same college group that has been protesting to the administration for freedom of speech on campus.

In Maryland a man is arrested after shooting George Wallace. When he was brought to court to enter a plea, his plea was that of innocent. I can't figure out how he intends to justify his actions, unless he pleads that his rights were being violated. Maybe he will say, "Well you see I was looking at this gun I have been a carrying around and someone bumped me and it went off, 5 times." Strangely enough one of the charges against him is, "Interfering with the rights of a political candidate." But it is here that we must

ask, "Whose rights have priority?" Do I have the right to shoot someone because I disagree with his philosophy? Do my rights take priority over the rights of others? Must my rights be served first, and all others take a secondary position?

The answer lies in the fact that right along with rights is another word called, "Duty." With every right, or every freedom, there is a duty. A duty that must be taken care of and the requirements met. Otherwise rights and freedoms are meaningless.

In the ~~very~~ creation story we see this very clearly. Adam and Eve ^{were} ~~xxx~~ given the run of the place. They ^{had} ~~xxx~~ all of the space they could ask for. They ^{had} ~~xxx~~ all of the beauty that anyone could possibly want. They were completely free. All this was their "rights." The only thing that God required of them was that they were not to eat of the fruit of the tree of the knowledge of good and evil. This was their duty, and we all know the rest.

This was the start of the problems of mankind in seeking our "rights" at the expense of others. Some Pharisees came to Jesus and they asked him ~~to whom they owed~~ if it was lawful to pay taxes. Jesus asked for a coin, and when one was given to him, he asked, "Whose picture is on it?" And they answered, "Cesar's." And he told them they should give to Cesar the things that belong to Cesar and to God the things of God. In other words he was saying, "You are citizens of this nation and as citizens you have certain responsibilities to it. But you are also citizens of the kingdom of God and you also have responsibilities there too, So, give whatever allegiance you owe to each one." "Do your duty, in other words."

We as citizens of this land have certain duties as well. Some people feel it is their duty to dodge the draft, and they flee the country and then complain because no one has granted them amnesty and they are exiles. But it is perfectly fine for everyone else to serve their country. Some people feel it is their duty to burn their

draft cards or the flag, and if arrested, their "rights " are being infringed upon. After all the federal laws against this only apply to certain people. Some people feel that we are infringing upon the rights of the Vietnamese people by continuing bombing and fighting there, and they ~~would~~ would have us ignore completely the fact that the North Vietnamese are still shooting rockets and weapons, and have never ceased or shown a desire to do so.

Some people ~~would have us~~ are advocating the overthrow of our present form of government so we can start all over, and when arrested or brought to trial are screaming, "My rights have been infringed upon." Yet, they never stop to think that by imposing their wild schemes on everyone they are violating the "Rights" of millions of decent honest Americans who will continue to work in the present system, trying to right it, trying to cleanse it and make it what our forefathers ~~would~~ dreamed it could and should be.

~~Another man came to Jesus and asked him,~~

On another occasion another Pharisee came to Jesus and asked him what was the greatest commandment. And Jesus answered, "To love God with all of your heart , all of your soul, and with all of your mind. And you shall love your neighbor as yourself." Another man came and asked ~~him~~ what he had to do to inherit eternal life. And Jesus told him to keep the commandments. ~~These are the duties~~ ~~XX~~ The preacher, or writer of Ecclesiastes states, "Fear God, and keep his commandments; for this is the whole duty of man."

Man has rights, but he also has duties. So we could say that freedom is --- duties. It is when we realize that we have obligations to ~~us~~ be met along with our rights, then we can be truly free. John Donne wrote the familiar lines we probably all know, "No man is an island," but the part most of us do not know is what follows. these words. "no man is an island entire of itself; every

man is a piece of the continent, a part of the main." We are not just separate individuals adrift in the sea of life. We are all a part of the whole. We are all responsible for the welfare of others. We all need each other.

One of the rights that is rather unique in America is the freedom of religion that we enjoy. But this freedom is and has been eroded in our nation and is in danger of falling by the wayside if the present trend is not reversed. I was reminded of this again this week by one of the articles in the booklet, "Our Daily Bread." (Illustration of Ring the Bell Now.)

If we are to bring back a degree of sanity to our nation and the world, it must start within the ranks of the Christian community. We who are the followers of Christ, must set the example, and start our nation back to the principles upon which it was founded. Freedom is "Duty", "Fear God, and keep his commandments; for this is the whole duty of man."

ILLUSTRATION OF ONE
CHURCH SUCCEEDING ANOTHER
FAILURE

Call to Worship: The Lord gives wisdom; from his mouth come knowledge and understanding; he stores up sound wisdom for the upright; He is a shield
O those who walk in integrity, guarding the paths of justice. He is high to all that call upon him, he hears their cry and will save them. Let us call upon him now. in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Hear what comfortable words our Saviuer Jesus Christ says to all who truly turn to him; ~~ask and it will be given and~~
~~you will find, and it will be opened, for~~
~~anyone who comes to~~

I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never
O first, and him who comes to me I will not cast out.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP June 4, 1972

The Organ Prelude
 *The Hymn of Praise 21
 *The Call to Worship
 *The Prayer of Confession (Unison)
 O thou whose tender mercies are over all
 thy works, humbly and sorrowfully we pray
 for thy forgiveness. For every weakening
 and defiling thought to which our minds have
 given harbor; for every word spoken hastily
 or in dark passion; for every failure in self-
 control; for every stumbling-block which by
 deed or example we have set in another's
 way; for every lost opportunity to do good;
 for loitering feet and procrastinating will,
 forgive us, Lord and grant that as the days
 go by, thy Spirit may more and more rule in
 our hearts, giving us victory over these and
 all other sinful ways. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Hebrews 10:19-39
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 448
 The Sermon----"How True?"
 The Sermon Prayer
 *The Hymn of Response 452
 *The Benediction
 *The Threefold Amen
 *The Postlude

GENERAL ANNOUNCEMENTS

Delegates are still needed from each church
 for the annual conference at Annville. If
 you are interested please contact the pastor
 for details.

TRINITY CHURCH ANNOUNCEMENTS

Today we salute our graduates from each
 church. Craig Marshall, Hoffman Home; Ronald
 Leyder, Art Institute of Pittsburgh.

The Rev. Luke Buffenmyer will be our guest
 minister next Sunday.

V.B.S. MEETING TUES. 7:30 TRINITY CH.
 CHRIST CHURCH ANNOUNCEMENTS

We salute our graduates. Mary Jene Achenbach;
 Patty Gamber; Russel Kiner, Jr.; Kenneth
 Lepperd; Gary Liddick; Randy Sloan and Cheryl
 Snyder, Susquenita High School.

The Win-A-Chun Class extends an invitation
 to all ladies of the church to dine at the
 Summerdale Junction, June 9th at 6:30 PM.
 Meet at the church that evening at 6:00 PM.
 Please give your name to Claire Steele by
 June 7th.

The Golden Age Club of Duncannon will meet
 Thurs. June 8th at 12 noon at the Grange Hall.

JAN MCCOT BIRTHDAY WEB.

86.

CONSISTENT WEB. 7:30

Text: Hebrews 10:23 "Let us hold fast the confession of our hope without wavering."

"I would be brave, for there is much to dare," these words were written by Howard Walter who died in the 1918 flu epidemic in Lahore India, where he was the literary secretary for the YMCA. This in itself is not so significant, but the man behind the hymn is. Mr. Walter wrote ~~this~~ the words of this hymn, ~~at~~ at the age of 23. The date beside his name in the hymnal is wrong, because he was born in 1883, ~~graduated from~~ taught in Waseda University in Tokyo Japan after his graduation in 1905, and it was while here ^{IN 1906} that he wrote the now famous lines.

His original intention was not to have the two ~~verses~~ ^{verses} turned into a hymn. He wrote them and sent them to his mother as a personal message. She in turn thought they were so wonderful, she sent them to Harpers magazine and ^{THEY} appeared there for the first time in print. They found the ~~the~~ ^{way} way into many hymnbooks and became favorite verses of many young people everywhere.

Mr. Walter came back from the orient to further his studies at the Hartford Seminary and upon completion wanted to return to the orient as a minister. But it was discovered that he had a weak heart and ^{HE} was refused an appointment. In fact one doctor told him he had only a few years to live. He stated that because of his illness and the prospects of a short life, "That makes it all the more essential that I get back to work at once." Unable to secure an appointment as a missionary, he went to Dr. John Mott of the YMCA and secured a position as literary secretary in Lahore India. He worked in the Forman Christian College among the students, and was not only untiring in his efforts there, but gave of himself as a counselor to the students.

In a book written by Alice Bays, which contains this hymn and a capsule account of the life of Mr. Walter, she wrote of him, "The creed of his life is reflected in every line of the hymn. He was not an ascetic who withdrew from the world, neither was he a mystic who pondered over abstract questions, but instead he put his ideals to work in his everyday life. He gloried in strength and daring, not for himself, but for those who were weak and dependent upon him. He determined to hold on to his ideals, not for selfish reasons, but because there were those who would be hurt if he failed."

In this immediate quotation, there are two phrases that stand out. "He put his ideals to work in his everyday life," and, "He determined to hold on to his ideals." What wonderful words that could be used for an epitaph to his life. What wonderful words if they could be applied to each of us.

This is what the author of Hebrews was saying when he wrote, "Let us hold fast the confession of our hope without wavering, for he who promised is faithful; and let us consider how to stir up one another to love and good works, not neglecting to meet together as is the habit of some, but encouraging one another."

As we think in terms of youth, and graduation and paying recognition to the graduates, as well as to all students, what better words to convey to them than, "Let us hold fast the confession of our hope without wavering."

"We all make footprints on the sands of time," a minister once told his congregation, "Just be sure you leave the mark of a great soul, not the imprint of a heel," he added. To hold fast the confession of our hope without wavering in our present day and age is rather difficult as we all know. We are surrounded by distractions of all kinds. We are being wooed on all sides by the sights and sounds and the pleasures ~~of this world~~ this world has to offer.

The story is told of the young man who enrolled at Amherst College. (Illustration of college boy and V).

This young man knew what he wanted. He knew the direction toward which he was headed. This type of belief and confidence can only come from a person who is able to, "Hold fast to the confession~~off~~ of their hope without wavering."

The author of Hebrews also admonished us, ~~"Exhort"~~ "let us consider how to stir up one another to love and good works." This is a task of immense proportions, and I do not mean to imply it as a task only for the young people of the church. We should each be concerned with stirring up people, and stirring up each other. We must become concerned when one of our members continues to be absent, and we should take the initiative to find out why. Too often the members of the church take the attitude that it is none of my business, which is utterly false, because "it is my business." "It is my business" to be concerned as a Christian. And it is not being nosey or butting into the affairs of others. When I use the term "My" I am not just speaking of myself, but using a term that you should apply in your life. Another fallacy held by church members is that seeking out the absentees of the church is strictly the task of the minister. This too is erroneous, since many times the pastor cannot possibly be in all places at one time, and many times when he calls upon the absentees, they immediately put up their defenses and the real reason for their absence ~~ixx~~ is not learned, at least from the pastor's standpoint. But if an ordinary lay man calls on absentee members, they not only meet on common ground, but information may be learned that can be passed on to the pastor and he may be of help or assistance to that member.

We must also, "Not neglect to meet together as is the habit of some, but encouraging one another." This would mean that we must not neglect the worship of God, and encourage others to do the same. Too often the story of our youth in our nation today is one of being, "too old for Church School?" "Why do I have to go Mom? My

friends don't have to go." Or they use the excuse they like to sleep in on Sunday morning, or they were out too late last night. Or they fall back on the old time worn excuses their parents have used for years. When instead their devotion to their God should be like the fellow who ~~belonged to a certain~~ was going to a certain college and was about to be taken into one of the fraternities of that college. (Illustration of college boy).

This would take some courage in the face of such opposition. We don't go to church to please our mothers or fathers. We do not attend because we like ~~or dislike~~ the minister. We do not go because we wish to please the minister, or to make an impression on our neighbors. Nor do we go to church for a hundred and one other reasons. But we go to church because we love God, because we are thankful and grateful for what he has done for us and given us in the past days and weeks. And we go because our love is so full that we must worship him, and we can only do this to our highest and best in the company of others of like minds and purposes.

We need to each look inward, and ask "How true?" can I be to my God. How true am I to my God? Does my love come anywhere near what it should? What must I do to change it toward that end? Samuel Isaac Joseph Schereschewsky was born of Jewish parents in Russian Lithuania. (Illustration of what he did)

Imagine the amount of effort it took to complete his task. But ~~also imagine~~ imagine also, the amount of love that he had in his heart to do it in the manner in which it was done. When we read accounts of people such as Bishop Schereschewsky we can't help but wish for more of them in the world. We need people who are true at any and all costs. We need people who will not be deterred from the goal set before them.

General William Booth the founder of the Salvation Army

was such a man. He made such an impression on some people that he has moved them to pray on his behalf.

(Illustration of old man praying for more Booth's).

I would be true, but how true? I would be pure, but how pure? I would be strong, but how strong? I would be brave, but how brave? I would be friend, but what kind of friend? I would be giving, but how generous? I would be humble, but how humble? All of this I would be, for my God. And with his help and his love, I would be able to look up, and laugh, and love, and lift. May we each one be all of this and more through our Lord Jesus Christ.

Call To Worship: Unless the Lord builds the house
those who build it labor in vain.

Call to Confession: Rejoice, have no anxiety about
anything, but in everything by prayer with thanks-
giving let your requests be made known to God. Let
us seek him in forgiveness.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: The Lord is merciful and
gracious, The Lord redeems the life of His servants.
The Lord is near to the broken hearted. With Him
is the fountain of life, and in His light do we
see light, and in Him is found forgiveness for all
our sins. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP June 18, 1972

The Organ Prelude
 *The Hymn of Praise 461
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Almighty God, we come to you as little children. We know that we have disobeyed you; we have followed the paths of least resistance and like a stream in a meadow we have no purpose to our lives. Too often we seek our ease and comfort at the expense of others. We seek to further ourselves, while those we consider beneath us are pushed aside. For all of these sins we ask your forgiveness, and we pray for new guidance for future days, as well as new desire to do your will. Help us to follow the pathway of righteousness, in the footsteps of your son Jesus. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Matthew 18:1-10
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 458
 The Sermon----"Little Children"
 The Sermon Prayer
 *The Hymn of Response 460
 *The Benediction
 *The Threefold Amen
 *The Postlude

TRINITY CHURCH ANNOUNCEMENTS

The flowers on the altar are placed in memory of Rodney Reisinger and Edwin Sausman by their grandchildren Danny, Mari Jo, and Craig Sausman.

Summer Communion will be celebrated next Sunday June 25th in both churches.

The semi-annual meeting of the Homewood Women's Auxiliary will be held on Wed. June 21st at Sadler Home at 2:30 PM.

The officers of the Ladies group of the church for the coming year are President, Edna Boggs; Vice President, Virginia Lesh; Secretary, Shirley Link; Treasurer, Martha Grenoble.

RUG IN NURSERY MADE POSSIBLE
 BY EARL & VIRGINIA LESH

AVERAGE GIVING TO CHURCH FOR MONTHS
 43 CENTS

MAN FROM UNITED BOARD FOR WORLD MISSIONS

Little Children

FATHER'S DAY
OR
CHILDREN'S DAY

Text: Proverbs 22:6 "Train up a child in the way he should go and when he has grown, he will not depart from it."

PROVERBS

Matthew 18:3, "Unless you change and become like little children, you will never enter the kingdom of heaven."

Today being Father's Day, what more appropriate way to celebrate it than by observing children's day. If this seems inappropriate, we may ask, "Just what ~~xxxx~~ is it that makes a man a father?" The answer of course is children. Hence the celebration of children's day on Father's day.

Children are very enigmatic figures to grown-ups. They can be little devils or little angels. They can be fun to have around and they can make us wish they were out of sight. Who else could seek out all of the mud puddles, soiling his good clothes, and be punished and do the same thing and be unpunished again, and lay in his little bed looking like an angel while he sleeps, but a little boy. Who else can be a little imp, that gets into all kinds of mischief, and yet grins at you with a face that could melt stone, but a little girl.

They make us love them in spite of ourselves, and they make us absolute ogres at times, but we can't get along without them. God created something wonderful when he created children.

They are good for some of the best laughs available. The story is told of the little girl who was so sleepy she could hardly keep her eyes open while her sister prayed. So when it came her turn she said, "Dear God, ~~she said everything I wanted~~ everything she said, goes for me too, Amen." A little boy was afraid of thunder and lightning, so one night when his mother was putting him to bed on a particularly stormy evening, she told him that the thunder and lightning would not hurt him.

She told him that God was right there with him and he would be alright.

When she thought she had calmed him sufficiently she went downstairs and shortly a loud crash of thunder was heard and the little boy came running downstairs. He said, "Mommy, you go upstairs with God, and I'll stay down here

Train Up A child

Text: Matthew 18; 3-6 & Proverbs 22;6

~~We devoted a special service to Mothers, and we had a special~~
~~union for good old Dad. Now it is only fitting and proper that we devote one~~
~~to our little ones.~~ We all are involved with children in one way or another, so
^{ADULTS}
before you tune me out let me add that although I am talking about children, I
am not just talking to them.

Our Scripture this morning has quite a bit of meat in it. Jesus
said some things that should make everyone who is a professing Christian look
^{AND ESPECIALLY CHILDREN} teaches
at life a little more closely. He ~~tells~~ us the responsibility of change, He
teaches us the responsibility of teaching rightly, and He teaches us the value
of a child.

Jesus in speaking to His disciples told them, "Unless you change
and become like little children you will never enter the kingdom of heaven. The
^{IN THIS SENTENCE}
key word is change. He was giving a warning to His followers. He was telling them
that unless they do a turn about in their lives they were going in the wrong dir-
ction. They were facing away from the kingdom instead of towards it. The game of
life as it is often called is strictly a matter of what it is each man is seeking.
Does he or she seek only self fulfilment? Is he or she only concerned with self?
Is he or she aiming at personal ambition? Or personal prestige? If he or she is
concerned with any or all of these things then they are headed away from the king-
dom of God. To be a citizen of this kingdom requires that a person be forgetful
of self and self gratification. It means the spending of life in service and
not at power. As long ~~as~~ as a man considers himself the most important thing in
the world, he is turning his back to the kingdom. He must turn around. Change in
other words and face in the opposite direction and look down the path of life that
Jesus trod. That ^{PATH} of help and service.

Jesus took a little child we are told and put the child in front
of them and told them to change and be like that child. An ancient legend handed
down tells us that this particular child grew up to be Ignatius of Antioch. This
man became a great servant of the early Church, a great writer, and a martyr for
Christ. This legend is based on the fact that Ignatius had the surname of
Theophoros, which means God carried or God borne. And the tradition has it that

he was ~~named~~ given this name because Jesus carried him on His knee. It has also been thought that perhaps the boy Jesus had on His knee was Peter's son. Since it was Peter who asked the question. But regardless of ~~what is~~ the real identity of the boy, the thought brought out by Jesus was the wonderful qualities of a child. Children have the most remarkable qualities. They can wonder about things and ~~ponder~~ ponder what we adults take for granted. They can forgive and forget while we adults hold grudges and remember our hurts from other people. And they have that innocence about them that is seldom if ever seen in an adult. But there are a ~~small~~ couple of more qualities that perhaps stand out much more. First there is the quality of humility. A child is not pushy usually. If he is it is usually caused by some adult pushing him. A child does not want to be out in the forefront. Generally a child is content to stay in the background. ^{AND} Then a child is dependent. He relies on his parents or grandparents. He is content to let ~~those~~ those in charge of him be concerned over the necessities of life. Isn't it a shame that men cannot rely on God in this fashion? To be as dependent as a child would make this world a much better place in which to live. Men would not have the great differences that separate them. And then ~~there~~ a child is trusting. He will accept life as it is without worry or care. He believes that all is well. I was watching four young boys playing ^{NOT LONG AGO} ~~this past week~~. Two of them were white and two were black. They were wrestling and thoroughly enjoying themselves as children will when I first passed them. When I drove past them on my way out of town they were all seated close together in the shade of this big tree drinking pop. They didn't mistrust each other as grownups do. ^{IT IS WE ADULTS WHO SOW THE SEEDS OF PREJUDICE IN THEIR MINDS.} They didn't care that their skins ^{WERE} ~~were~~ different colors. This didn't even enter into their play. All that mattered was that they were having fun together and enjoying life together. ^{STORY ABOUT NOTE TO ED SHAWNEY & JEWELL DOT.} And this is what we must become, ^{AS} ~~little~~ ^{ALL} ^{AS} little children accepting ^{ALL} ^{AS} mankind ~~for~~ being other creatures of God and not other people to be mistrusted. If we could all change this way it would certainly be a change for the better. ^{EVENTUALLY PREJUDICES & CLASS HATRED WILL LESSEN & BECOME UNIMPORTANT. AND IT IS THE GROWING GENERATIONS WHO WILL BE THE ONES TO DO IT, IF WE DON'T SOW OUR SEEDS IN THEM.} Jesus goes on to tell that no one should lay anything in the way of the proper upbringing of children. One of the most unromantic jobs in the world is to be the tender of pots and pans and endless washbaskets filled with dirty grimy little clothes. Of scrubbing and scouring dirty knees and elbows. But isn't this doing what Jesus said? Looking after His little ones. There is another task

that deserves a lot of thanks too and this is the job of the teacher. Those who ~~in~~ ^{EDUCATING} vote their time and their energy to the training and ~~upbringing~~ of the minds of little ones. These people deserve our thanks and unending gratitude. Whether they are part time teachers such as sunday school teachers, or whether they are full time public school teachers. We each one owe them a debt of thanks. For this is ~~also~~ also doing the will of Christ.

To teach another person to sin was considered the greatest sin by the Jews. They held that a mans own sins can be forgiven, but if he taught someone else to sin, this person perhaps taught someone else and so on. There is nothing more terrible than to destroy ~~someone's~~ ^{THE} innocence. ^{OF SOMEONE ELSE.} The story is told of ~~an~~ ^{AN} old man lying on his deathbed who was greatly disturbed. No one could get the real reason from him. Finally someone was able to get him to confide his secret. The old man said, "When we were boys at play, one day at a crossroads, we reversed a signpost so that its arms were pointing in the wrong direction. I've never ceased to wonder how many people were sent in the wrong direction by what we did." How many people have you and I sent in the wrong direction by what we ^{OR SAID} have done? A grave responsibility indeed, to protect the innocence of others.

The value of a child is a very important thing. There are children in the world today that no one cares about. They are just so much excess baggage to everyone around them. Anyone who cares for children or even thinks that they ~~are~~ ^{ARE} worth something, can be appalled at the conditions and cruel fates that are and have been bestowed upon innocent children. My first impression of what war and fighting produces was witnessed on a cold February day in 1952 traveling across Korea in a truck to get to my assigned company. We had landed at Inchon the night before and were on our way to join our groups. The temperature ~~was~~ hovered around ten below. We passed through a burned out deserted Korean village. At least it seemed deserted. But standing on the snow covered ground in bare feet, or feet wrapped in dirty filthy rags was a group of young children. They were not too old. Probably around eight or ten years of age. And here they were, the dirtiest bunch of kids you have ever seen ^{WEARING RAGS FOR CLOTHES OR WHATEVER THEY COULD FIND} sorting through an old trash barrel looking for something to eat. Like dogs looking through garbage. Whenever they found something the others would try to take it ~~off~~ away from the finder. Seeing a sight such

as this has left an indelible mark upon my memory. And all of the men with me who also witnessed this were deeply moved. When we think of these things happening to children and we can look around and see our well dressed and well fed children we should get down on our knees and thank God that we have been blessed to live and be able to raise children in a land such as ours. This must be why an individual like Danny Kaye devotes so much time trying to alleviate the suffering of children throughout the world. He has seen how some kids are treated and he has witnessed the suffering that many have gone through, and because of this he devotes his time and his efforts to helping them. We can never look at ¹child and ¹pass one of them off as being unimportant. We never know what there is in that child that someday could make him or her great. The story is told of the Duke of Bergundy in the 11th century. He was a great knight and warrior of his time. He was about to go off on a campaign. He had a baby ^{son} ~~boy~~ who was his immediate heir. And before he departed, he asked his Barons and nobles to come and to swear their loyalty to the son. He wanted them to swear that they would look after him in the event his father was killed. All of them came and knelt before the little baby in their royal and regal costumes. One great baron knelt before the child and as he did he smiled. The Duke asked the baron why he was smiling and he replied, "The child is so little," "Yes", said the Duke, "He's little- but he'll grow." And he did indeed grow. He grew to become the man known as William the Conqueror of England. In every child ^{are} ~~is~~ the possibilities for good and evil. It is up to the parents, to the teachers, and to the Sunday School teachers to see that all of the potentials for good are brought forth from each child. To stifle them or to let them go untapped is as much a sin as to lead a child into evil ways. You and I as parents, as grandparents, as uncles, and aunts, and brothers, and sisters, and cousins, and any other kind of relationship to any child, owe these children a debt. The debt of being raised in a good Christian atmosphere. The debt of bringing forth ^{all} of the good qualities that can possibly be extracted from every child. We owe this debt not only to the children, but to our nation, to ourselves and to God. The writer of Proverbs summed it all up when he said, "Instruct a child in the way he should go, and when he grows old he will not leave it." May we each press on with the help of God. Let us pray.

Salem Lamartine 11:00 7/28/68

Processional Hymn 327
*Call to Worship Page 196
*Confession of Sin
*Assurance of Pardon
Scripture Psalm 91
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

YELL FELL 6:30

Offering, Response, Prayer
Hymn 265
Sermon
Prayer & Lord's Prayer
*Hymn 275
*Benediction
*Threefold Amen
*Postlude

St. John Emlenton 9:30 7/28/68

Processional Hymn 327
*Call to Worship Page 196
*Confession of Sin
*Assurance of Pardon
Responsive Reading Page 597 Sel. 49
Hymn 14
Scripture Psalm 91
*Gloria Patri
*Apostles Creed
*Pastoral Prayer & Response
Anthem
Announcements

Offering & Prayer
*Hymn 192
Sermon
Prayer & Lord's Prayer
*Hymn 172
*Benediction
*Threefold Amen
*Postlude

TRINITY CHARGE --THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.

THE ORDER OF WORSHIP June 25, 1972

The Organ Prelude

*The Hymn of Praise

63

*The Call to Worship

*The Prayer of Confession (Unison)

Almighty God, our heavenly Father, whose power is our protection, whose wisdom is our guidance, whose love is our redemption, grant us Thy Holy Spirit that we may perfectly love you, and following faithfully in the way of your will, find in you our salvation. We come confessing our sins, our repeated failures, our unfulfilled vows. We have forgotten you: we have tried to do without you; and we have failed. Forgive us and bring us, by your grace, into fellowship with your perfect holiness; through Jesus Christ, our Lord. Amen

*The Kyrie

*The Assurance of Pardon

The Scripture --- Psalm 91

*The Gloria Patri

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and Lord's Prayer

The Hymn of Meditation 254

The Sermon --- "Dwelling, Abiding

and Shadows"

The Sermon Prayer

*The Hymn of Response

282

*The Benediction

*The Threefold Amen

*The Postlude

Call to Worship: Come, and let us walk in the light of the Lord. He will teach us of his ways, and we will walk in His paths.

Call to Confession: Seek the Lord, while He may be found; call upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. Let us seek His forgiveness in prayer.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: The Lord redeems the life of His people. For ~~xxxhigh~~ as the heavens are high above the earth, so great is His steadfast love toward those who fear Him. None of those who seek His forgiveness will He cast out.

Under The Shadow of the Almighty

PSALMS

Text: Psalm 91; He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

During World War II a regiment of British troops under the command of a very religious and devout man, was making preparations to go into battle. Before they departed at zero hour this regimental commander asked the men to bow their heads and ~~repeat the 91st Psalm in prayer.~~ ^{PRAY TOGETHER IN UNISON} After this they moved out and encountered the enemy in battle. When the battle was over it was discovered that not one man in the regiment had been killed. Not one single one. ~~This is simply~~ ^{THE PRAYER} ~~THEY PRAYED WAS THE 91ST PSALM.~~ ^{REPEAT} ~~a true illustration of complete faith.~~ ^{REPEAT TEXT.}

The words of this Psalm may be rather strange sounding to us in this modern day and age. It starts with a sentence that seems rather impossible. He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Strange talk indeed. Where is the secret place of the most High? And how can we possibly dwell there? The Psalmist must have had in mind the same thing that we say and think today. God dwells in us, and if we abide in Him, He in turn abides in us and therefore we dwell in the secret place of the most High.

There is much meat and much substance²⁰⁰ to this Psalm. It gives us much to console us when we are running a little low in our faith. The wording of it is so beautiful. He shall cover thee with His feathers and under His wings shalt thou trust. This is a rather visible illustration to most of us and we can almost visualize God as stretching out His wings to enfold us as a mother hen does to protect her brood. For He shall give His angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Another picturesque phrase. The beauty of this Psalm is tremendous. Yet in its 16 short verses it gives us the qualities of God. What God can do for us if we believe. And it tells how we can live our lives with confidence by having faith in God, and in turn this Faith will help to keep us from some of the pitfalls of life.

The Psalmist expressed his faith in God in the only way he knew how. By the use of illustrations that were pertinent to him and mankind in his

He tells us, "Abide in me and I in you." And, "He who abides in me and I in him, he it is who bears much fruit." Now here we get the full impact of the word abide. remain steadfast and faithful. Jesus is pointing up the fact that if we remain steadfast and faithful we ~~will~~^{THE} bear much fruit. And isn't this truth? Can we do anything for the kingdom if we are slip shod about it? Can we be about our Fathers business if we are fired up one day and indifferent the next? Of course we can't. We must have the work of God imprinted on our lives as well as our hearts. We need to be continually aware that we are to be living and doing the work of God however and whenever we can. This is the true meaning of the word abide. It is more than a living under God's shadow. It is doing and being. Remaining steadfast and faithful each day of our lives.

Then we have the word shadow. We all know what a shadow is. The word as it is used in this and other Psalms, and elsewhere in the Bible for that matter, is used in the archaic, outdated meaning. The meaning was to shelter or to protect. This meaning may seem strange to us, but to the Hebrews God was a much larger God, He was more powerful, more to be feared and much greater than anything else. We perhaps do not think of God as being quite as large, and quite as all powerful as the Hebrews did. Possibly we are taking God too much for granted because of this. The love and obedience toward God was very great by these people. All we need to do is look at our own country and we can see how deeply we love God. We have trouble not only filling our churches but in filling the pulpits of ~~these~~^{SOME} churches. Why? Mainly because the God we worship and love is such a loving God that He is going to forgive us no matter what we do. We have no need to live the Godly life, the so called good life. But the Christian life, the Godly life is something that must be lived as close to God as we can get. In this respect I think our Hebrews friends had the right idea. They were as true to their God as they could be, when they were following Him. But their trouble was that they made Him a God of rules and regulations after a while, and this was perhaps as bad if not worse than the God people make of Him today. But getting back to the shadow, we find that this God was so vast, so large that His shadow was protection

day and age. But the Psalm is more than just pretty words and picturesque statements. It is telling truths that apply to us as well as those people who first ³⁷ heard it and read it.

The three basic words of the first verse are dwelleth, abide and shadow. Each of them is saying something complete. Not a half statement but a complete statement. Dwelleth is a rather strange word to us. But quite simply it is the word we know as dwell dressed up in old English style. According to Webster dwell means to abide, and here ¹⁰⁰ we are using one of our other words, to abide as a permanent resident. So this leads us to think that here the Psalmist was talking about a permanent relationship between us and God, and not just a temporary one. We all know what it is to be permanent residents. We are all permanent residents of a certain house in a certain place. We don't live here today and in the house across the street tomorrow and another ^{HOUSE} ~~one~~ the next day. This is exaggerated to be sure, but it is used merely to prove the use of the word dwell. Now if we ¹⁰⁰ dwell or are permanent residents in the secret place of God, then God is as the Psalmist said. We have the complete faith that He will be with us in all things. But we must remain faithful to Him and dwell with Him. This is the only stipulation that we are given. He that dwelleth. Then follows what belief and faith in God will do for us in our lives.

~~Then we have~~ ^The word abide, ~~this word~~ also means to dwell, but one of its other meanings is to remain steadfast or faithful, and to continue in a certain condition. In this instance it would be to continue in the condition of faith. Not ~~to~~ ^{For} just ~~have~~ faith to see us through a certain crisis. But to have faith in all things. In every circumstance of life. In everything that comes our way. This is the faith the Psalmist is talking about. An abiding faith, a continuing faith. A faith that is complete and full, a faith that is there no matter what.

Then if we look at the word abide rather closely we can detect that it has a familiar ring about it. The familiarity comes from the Gospel of John. Jesus used the word abide 9 times in the first 10 verses of the 15th chapter.

~~TODAY~~
for ~~1968~~. This is the message for all time. Let us accept this truth and this message, and let us begin to use this faith in our lives if we haven't done so before. Perhaps we have somehow or other gotten off the track and lost our way and some of our faith. But we can get back in the groove if we seek God. When the struggles of life overtake us, and the burden of life itself seems to hang like a weight around us, let us take to the Scripture, and search until we find this beautiful Psalm 91. "He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." Let us pray.

enough. The Hebrew people only needed the shadow of God to fall on them and this was their security. This is faith that is great. This is the kind of faith that each of us should possess. We can if we accept God and His promises.

The first verse of this Psalm would read as follows if we substituted the other words for dwells, abides and shadow.

He that is a permanent resident in the secret place of the most High, shall remain steadfast and faithful under the shelter and protection of the Almighty. Now perhaps this isn't as poetic as the Psalm itself, but nevertheless it makes the meaning as clear as it is possible to do. It shows us that we need to put all our faith and all our trust in God and He will take care of us.

Most of our illustrations of faith always seem to come from experiences of war or fighting. Perhaps this is because God never seems closer than ~~He does~~ when one is under fire. I am sure that many of our men here this morning can agree with this and I ^{TOO HAVE} ~~also~~ ^{CLOSE NEW} felt this way. There are not too many examples that are given by civilians, either, because of a reluctance to talk about it or a desire to remain anonymous. But I am sure that each one of us here, has at one time or another had an experience that showed us what faith is and what it can do. According to a story written about General Dwight Eisenhower, ^{AFTER} ~~when~~ he had watched the armada of ships and planes leave for France to start D* Day, he saluted them and then prayed. Afterward he explained to a reporter, ^{QUOTE} "There comes a time when you have done all that you can possibly do, when you have used your brains, your training, and your technical skill, when the die is cast, and events are in the hands of God- and there you have to leave them." Unquote. This is a good example of faith. Leave things in the hands of God. This is what the Psalmist was trying to say and perhaps his message was lost on his hearers, as most of our messages fall on deaf ears in our world today ~~also~~. But we need to listen and we need to hear the words of faith. The tensions of this life and ^{THE TUMULT} ~~all~~ around us, makes it imperative that we have something to hang on to. Someone to care about us. This something is faith and the someone is God. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." This ^{IS} ~~the~~ message

Call to Worship: O come let us sing unto the Lord
let us make a joyful noise to the rock of our
salvation!

Call to Confession: ~~For~~ Come now let us reason
together, says the Lord: though your sins are like
scarlet they shall be white as snow; though they
are red as crimson, they shall become like wool.
Let us come to him in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Hear the comforting words of Sc

Scripture: If you forgive men their trespasses,
your heavenly Father will also forgive you. We
are saved and cleansed from all our sin through
the blood of Jesus Christ. Amen.



Call to Worship: Beloved, let us love one another;
for love is of God, and he who loves is born of God
and knows God. In this the love of God was made
manifest among us, that God sent his only son into
the world, so we might live through him.

TRINITY CHURGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP July 9, 1972

The Organ Prelude
*The Hymn of Praise 184
*The Call to Worship and Invocation
The Scripture ---- Isaiah 6
*The Gloria Patri
*The Apostles Creed Page 23
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 246
The Meditation -- "Eyes, Ears and Change"
The Communion Hymn 341
*The Order of Holy Communion Page 32
*The Seraphic Hymn #522
The Institution of The Lord's Supper
The Consecration of the Elements
The Communion (Please retain the elements
until all are served)
*The Prayer of Thanksgiving
*The Hymn of Response 221
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

An appeal is still being issued for good
usable furniture. What is needed mostly is
living room furniture and sofas in partic-
ular. Also needed badly are chests of
drawers. If you have anything to donate,
it may be delivered to the fire hall, or
call the Public Assistance Office and it
will be picked up.

The pick-up of bottles for recycling has
been rescheduled to August 12. This gives
us about a month to gather up all of the
glass cluttering our area. Our stewardship
is to our environment also, so to make our
county as well as God's earth clean, please
save your bottles.
Newspapers will be collected in New Bloom-
field Friday evening July 21st starting at
6 p.m. Duncannon residents and RD residents
may bring their papers and magazines to
Tressler's Esso station. Bundle papers and
magazines separately please.

TRINITY CHURCH ANNOUNCEMENTS

COOPERATIONAL MEETING AFTER CHURCH
The regular Consistory meeting will be held
this coming Tuesday July 11th at 7:30 p.m.

CHRIST CHURCH ANNOUNCEMENTS

The Missionary Circle with the help of
others will conduct worship the Kinkora
Home today at 2:00 p.m.

*HEIDELBERG AT 7:30 TUESDAY
AT CHURCH*

"Eyes, Ears and Change"

Text: Isaiah 6:9,10 Jer. Bible "Go and say to this people, 'Hear and hear again, but do not understand; see and see again, but do not perceive.' Make the heart of this people gross, its ears dull; shut its eyes, so that it will not see with its eyes, hear with its ears, understand with its heart, and be converted and healed."

In each of the Gospels we read the parable of the sower. In Matthew it is found ~~in it~~ in a much more expanded version. At the very end of it Jesus makes the statement, "He who has ears, let him hear." Then follows a question by the disciples, "Why do you speak in parables?" ~~Jesus's answer is that~~ The answer Jesus gives is an expansion of the prophecy of Isaiah which we read as scripture this morning. Isaiah had spoken what God had told him to say. His message was, "Go and say to this people. 'Hear and hear again, but do not understand; see and see again, but do not perceive.' Make the heart of this people gross, its ears dull; shut its eyes, so that it will not see with its eyes, hear with its ears, understand with its heart, and be converted and healed."

We live in a world of constant change. If you disagree, think back a few months when the snow was piled high on the front street and we were unable to have church. Now everything is green and there is nothing left to give an indication of winter and its toll. A week or so ago we were in the midst of a horrible disaster. Many things have been swept away and changes have been made in lives and people. A few more weeks and ~~the~~ everything will be almost back to normal, thus hiding what was a horrible nightmare to many. Not too long ago a veteran of the Normandy invasion went back to France to re-visit the scenes of that historic battle. The pictures that were shown, hid the terrible destruction of life and land that took place on that day of June 6, 1944. But 25 years or so can overcome a lot of things and work a lot of changes.

Jesus came into the world and preached a new message. He taught not only of the love of God, but of a need for change in the

Following
BAPT

2

people of God. But he realized that ^{BECAUSE ARE} people ~~being~~ victims of the sins of the flesh, it ^{is} ~~was~~ difficult for them to change. It was and is a tremendous task to have people willingly change themselves or their lives. It is so comfortable to go along the same old track, to follow the same habits, the same customs. To impose change disrupts the continuity of things and causes an uproar wherever change is proposed. Change threatens our little kingdoms we have built for ourselves and surrounded ourselves with. Change makes us see that perhaps we have been following the wrong priorities for years and so we close our eyes. Change advocated verbally, may make us realize that too long we have been victims of the old status quo and we should be moving toward new and better ways of serving, and so we close our ears.

But the message ~~was~~ given long ago by a prophet of God, ~~and it~~ is still the same today, "Hear and hear again, but do not understand; see and see again, but do not perceive." Our hearts have become gross, our ears dull; we shut our eyes so we do not see, ^{we} ~~close~~ our ears, so we do not hear, and we close our hearts because we do not want to understand, and so we cannot be converted and healed."

I have served approximately 8 individual churches during the last 6 years, in varied capacities. In each of them, when it became known that I was contemplating going to seminary, invariably ~~some-~~ ^{those} one from ~~that~~ congregations would express a wish that I would not change or that I would not let Seminary change me. Their fears were grounded in the fact that some of the later seminary graduates have been rather radical, and their fear was that I should turn this way. So I entered seminary with the thought that I did not intend to change. But, I have found that this is impossible to do. I do not mean that I am changed into a radical or have radical ideas. I merely mean that I find myself continually changing. I find myself becoming more conservative in my thinking, and becoming more fundamental in my view-

points. My message is still the same, but it seems to revolve more and more around the one basic principle of Christ, and that is, we must change. We must be converted, and converted merely means to change. We must be changed and only then can we be healed. Everything else is secondary. All of the works, and all of the efforts in all of the churches comes second to the command and the demand that we individually change, or turn around.

You yourselves have changed and are changing. I have noted a difference in both of our congregations. I sense a desire to continue to change and to become much more than just people coming to church out of habit. This is what Jesus demands of us in our lives. He demands that we must change, we must turn from the old and make the changes in our lives and in our churches that need to be made.

Today as we once again gather around the Lord's table, we are reminded that our Saviour gave himself for us, so that we may have the forgiveness of our sins. Coming to the Lord's table, should work a change in each of us. We should come here with all of our old selves intact; all of our sins, all of our problems and cares; all of the things that keep us from being true followers of our Master. But, after we have ^{PARTAKEN} ~~eaten~~ of the body and blood of our Saviour, we should ^{NEW CREATURES} leave new creations. ^A Renewed in body and in spirit. Changed individuals.

I heard Bob Harrington the chaplain of Bourbon Street, on the radio the other night. He was telling of a recent visit to Viet Nam. He said he was riding in a cab and the driver was a Buddhist. He learned this from questioning him. He asked the man why he was not a Christian and the man answered that if it was good to be a Christian, just as it was good to be a Buddhist, then ~~how~~ he would become a Christian Buddhist. Mr. Harrington said he explained this was not possible, but they could discuss the merits of each religion, and perhaps in that way the driver would understand the difference between the two religions.

Their dialogue went something like this:

Buddha was born of God. So was Jesus.

Buddha was raised in a religious atmosphere. So was Jesus.

Buddha went about doing good for people. So did Jesus.

Buddha died. So did Jesus.

Buddha was buried. So was Jesus.

AND HERE THE MAN STOPPED

~~But here~~ Mr. Harrington said, "Well, what else can you say about Buddha?"

The driver answered, "nothing."

Mr. Harrington then said, "Well, Jesus didn't stay in that grave, he arose and is living even today."

The driver answered, "Buddha hasn't done that yet." *WE ARE STILL WAITING*

This is ~~what~~ also what being changed means. It means that we individually accept this Jesus as our own personal Saviour. It means that we acknowledge him as the risen and alive Lord of our lives. We cannot do this as a group, nor can we let the fellow sitting next to us in the pew accept him for us. This is something we must do individually.

When we accept him as the risen Lord, as the Saviour who died for me personally, then we have indeed changed. Then our eyes are opened and we can see. We can see that to be a follower of Him we must be doing his will. Then are our ears opened, and we not only hear his voice, but we seek to hear his voice coming through others in His house each Sunday. Then are our hearts opened and we give not only of ourselves, but we give of what we have to give, out of love for our Saviour. This is the change that must take place, that Jesus and the prophet Isaiah spoke about. This is the change that can only take place when our eyes our ears, our hearts, and all of our beings are willing to come to Him and accept Him as ~~what~~ the one who worked our salvation by His death and resurrection.

Come with me now to the throne of Grace, and let us seek not only forgiveness, but open eyes, ears, hearts and change.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP July 16, 1972

The Organ Prelude
*The Hymn of Praise 289
*The Call to Worship
*The Prayer of Confession (Unison)
O thou Author of creation and Father of mankind, we acknowledge and confess that our hearts are unworthy to receive thee, for we have offended thee in word and thought and deed. We have made frail excuses when called to responsible decision. We have withheld ourselves from right duty by refusing to obey thy command to love. We have hidden our faces from thy truth which is light and consoled ourselves in darkness. But we pray thee, our Father, to deem us worthy to be restored to thyself. Save us from our sin, blot out our guilt, and remold us into a new creation devoted to thy will and worthy of thy name; through Jesus Christ our Lord. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture----Isaiah 8:11-22
9:1-7

*The Gloria Patri
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 286
The Sermon----"Witch? Or What?" Part I
The Sermon Prayer
*The Hymn of Response 292
*The Benediction

*The Threefold Amen
*The Postlude

GENERAL ANNOUNCEMENTS

This week your pastor will be in Cleveland. If you should have a need please contact Mr. Joe Darlington at 582-2330 or George Lepperd at 834-4271. If there is a need for pastoral help please contact Rev. Larry Hummer at 582-4356.

Newspapers will be collected in New Bloomfield Friday evening July 21st starting at 6:00 PM. Duncannon residents and RD residents may bring their papers and magazines to Tressler's Esso Station. Bundle papers and magazines separately please.

WELCOME VISITORS
TINA MAGEE

Prince of Peace." Here is a prophecy of something to come in the future. But it is not merely a form of fortune telling, or a study in astrology, or the giving of a horoscope. It is a prophecy sent from God, through one of His servants, and as such it is a prophecy of what God will do for His people. He is speaking through this prophet and telling all who will listen that He, God, will lift them out of their darkness. That He will take away their despair, and take away the need to call upon the dead for help. That there is no longer a need to seek out horoscopes before making a move. This was his prophecy of sending a Messiah.

It fell on deaf ears because it was a prediction of something in the future. But for you and I it is a prophecy that has been fulfilled. It is a past event. The Messiah as far as prophecy is concerned has come and gone. But the Messiah as seen in the person of Jesus Christ, is still a present event. He is not dead and buried somewhere, to be forgotten until the end of the world. But instead, He is alive and working in the world and in the hearts and lives of those who accept Him. He is the reason for those who call themselves Christians to throw off this foolishness of searching horoscopes, and dream books, and consulting fortune tellers., spiritualists and so forth. There is nothing wrong with looking at a horoscope as a joke, but when we start taking them seriously, and will not make a move until we see what Jeane Dixon has to say, then we are in grave danger of having other Gods. We are turning our backs upon ~~him~~ ^{WHO} He provides for all our needs and who gives us what we need in due season. He has promised us through his Son that He would not forget us. Jesus said, "And Lo I am with you ~~always~~ even to the end of the world." He promised to be with us in all things, in all circumstances, in all of life. He meant that if we lean on him He will provide us with all we need. God prophesied through Isaiah about those who looked elsewhere for their help, "They will look to the earth, but behold distress, darkness, the gloom of anguish; and they will be thrust into ~~utter~~ ^{THICK} darkness." Let us look to God, for all our needs.

And Samuel asked Saul, "Why have you disturbed me by bringing me up?" ^{THEY} And Saul related how God had turned from him, and would not answer him by dreams or ^{BY} prophets and so as a last resort he had sought him through this witch. Samuel told him that he should not be asking ~~him~~ what was going to happen, since when he was alive he had predicted this would happen and now it was merely a fulfillment of God's prophecy. Saul was now completely terrified, for Samuel then related how tomorrow Saul and his sons would be killed by the Philistines, and his words were, "Tomorrow you will be with me." And it did indeed come to pass.

~~Here we have an account of asking resorting to a spiritist. This woman was called the witch of Endor, but today we would say she was a spiritualist.~~

Here is a very vivid account of someone searching into the world beyond to contact the dead, ^{THE DEAD} ~~who~~ were believed to have a supernatural knowledge, which was desired by the living. But instead of receiving enlightenment or good news, Saul was the recipient of bad news and of the fate he was to endure. As Isaiah had prophesied, "They will look to the earth, but behold, distress and darkness, the gloom of anguish; and they will be thrust into thick darkness." This, Saul found out for himself, and his discovery should be enough to make anyone realize that we are only looking in vain when we seek to know the future. We are resorting to primitive superstition, to seek answers, from spiritualists, stars, ~~astrologers~~ mediums, witches or others. We are searching in the world of darkness for light, where no light may ever be found.

The prophecy of Isaiah did not stop with the end of chapter 8. His prophecy continues on into the next chapter and there we read that in a later time, a latter day, the people who have walked in darkness will have seen a great light. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father,

Should they consult the dead on behalf of the living?

We can read a very well known story in I Samuel the 28th chapter of Saul and his use of a spitualist. Samuel had died and Saul had run the wizards and the mediums out of the land. Saul was encamped with his army ready to do battle with the Philistines, and when he saw the size of the Philistine army he became worried, and afraid. He tried to get an answer from God, but God did not seem to hear him, at least he did not answer. He didn't get an answer through his dreams or through the prophets either, and so he became doubly concerned.

Finally he told his servants to go and find a womanx who was a medium, that he could go and question. One of his servants told him, "There is a medium at Endor."

So Saul disguised himself so he would not be recognized, and he took two men with him and they arrived at this woman's place at night. He told her, "Divine for me a spirit, and bring up for me whomever I shall name to you." But the woman protested and she told him, "Now look here mister, Don't you know what King Saul has done? Why he has driven all of the wizards and mediums out of town. Why are you trying to trap me and thus cause my death?" But Saul answered, "No punishment or harm will come to you, I swear by the Lord."

So the woman being assured her life was safe, asked him who he wanted brought up. He said, "Bring up Samuel for me." When the woman saw Samuël, she was terrified and she cried out, "You are Saul. Why have you deceived me?" "You are Saul." But Saul tried to console her and reassure her that shw should have no fear. He asked, "Who do you see?" She answered, "I see a God coming up out of the earth."

Saul asked, "What is his appearance? What does he look like?" She ~~xx~~ told him, "An old man is coming up and he is wearing a robe." And immediately Saul knew that it was Samuel, and he bowed his head to the ground and did obesiance to him.

Sybil Leek is a self-proclaimed practising witch. She regularly flies from her home in Melbourne Beach Florida to New York and Chicago to promote fortune telling, and she counts 400 authentic witches among her personal friends. She estimates there are approximately 8 million witches in the world. (This is laying aside all jokes about mothers-in law, and wives and so on, and referring to people who practice this cult in all sincerity.)

An Air Force Captain who has a degree in Physics from VMI, a British PH.D. in anthropology is a self-professed male witch. A Dr. Buckland who edits manuals for an overseas airline likewise is a witch.

There are mediums who specialize in contacting the dead, and some of them came to the fore when the late Bishop James Pike was supposedly speaking to his departed son. There are literally hundreds of books to be found on almost any bookshelf, telling about your future, or what the stars hold for you. Yes, you will even find one on my bookshelf, but it is there merely because this book tries to explain away some of this business and to look at it from a Christian standpoint. This book was the motivation for this sermon, and I believe I have discovered that because of the depth of this subject, I cannot cover it in one sermon. So today ~~and~~ I shall present half of it, and next week, as the old time movie serials used to say, "I shall present the smashing climax to this story."

To this subject as well as any other, we must ask the question, "What does the Bible have to say about it?" Well, we must look at the Old Testament as well as the New. So today let us look at the Old Testament. The prophets spoke about sorcerers, magicians, soothsayers, and mediums. ~~THEY~~ In fact many of the old Hebrew laws prohibited the use of magic, or of magic formulations and incantations. Isaiah spoke against these people, as we read in our scripture this morning. He said, when people say to you to consult the mediums and the wizards who chirp and mutter, should not the people consult their God?

Part I

/SA 1A4

"~~Which~~? Or What?"

Text: Isaiah 8:19-22 "And when they say to you, "Consult the mediums and the wizards who chirp and mutter," should not a people consult their God? Should they consult the dead on behalf of the living? To the teaching and the testimony! Surely for this word which they speak there is no dawn. They will pass through the land, greatly distressed and hungry; and when they are hungry, they will be enraged and will curse their king and their God, and turn their faces upward; and they will look to the earth, but behold, distress and darkness, the gloom of anguish; and they will be thrust into thick darkness."

"Today you must exert extra caution with vehicles, tools or flammable or breakable materials. Hurrying the job means that you will likely have to do the job over."

"A restless week opens with interesting people, something new to consider while working. Take good companions with you wherever you go."

"Today is the day to sell a coherent plan. Proclaim yourself and your merits. Evening should see you with some news to celebrate."

What does all of this talk amount to? Well if you haven't guessed by now, these are some predictions in the column, "Your Horoscope" from last Sundays Patriot News, which is written by Jeane Dixon. Miss Dixon who predicted the assassination of John F. Kennedy correctly is considered an authority, and so perhaps you should listen to her. Or perhaps you are a follower of Carroll Righter who writes for the Chicago Daily News ~~and~~ an example of his predictions for instance for Friday January 16, for all Leo's born between July 23 and August 22; "Act in a postive way. Be off to the social with charming people and have a delightful and profitable time."

Silly? Perhaps. But according to Editor and Publisher, 1200 daily newspapers in the United States alone, publish horoscopes, as compared with only 100 papers 20 years ago. Business firms employ, actually employ, full time astrologers. In 1969 Lloyd Cope was retained by ^{THE} Abraham and Strauss department store in New York as its official astrology consultant. A member of the NEW York stock exchange, "likes to conclude important business deals at three A.M. because of his astrologer's counsel," ^{AS} ~~This was~~ quoted in Life magazine.

Call to Worship: It is good to give thanks to the Lord, to sing praises to His name, to declare His steadfast love in the morning and His faithfulness by night.

C 1 to Confession: Know that the Lord is ~~good~~ God! It is He that made us and we are His; we are ~~xxx~~ his people and the sheep of His pasture. God showed His love for us that while we were yet sinners Christ died for us. God fulfills the desires of all who fear Him; He also hears their cry and saves them. Let us confess our sin.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: How precious is thy steadfast love, O God! The children of men take refuge in the shadow of thy wings. They feast on the abundance of thy house, and thou givest them the river of thy ()ights. For with thee is the fountain of life; in thy light do we see light, and have forgiveness.

Amen.

Out of An Abundant Heart, I speak.

Text: Luke 6:45b "For out of the abundance of the heart his mouth speaks."

Need to preach this one.

Watch and Shirley, Joe, Paul.

Ant at picnic.

week, choir, (frog throat). to correct problem
Found secret, I was called, what wrong churches.

Denom. ministers wrong.

not taught in seminary. must involve laymen.

what do when wrong? Ask forgiveness. I wrong.

Damit Jones. Laymen must have chance, be part.

Can't tell must show. airplane example.

If want to be part then lets do something about

If not then at least stand back, pray read word/

Let's get together, perhaps call.

I have a dream.

Gil Stricklin, clock, drinking man, land, wealth
etc.

This I want to do and it will take you and I
working at it together.

To be Christian requires, Read Bible, Pray,
Witness.

Witness, missing and needed, most vital part.

Need to start and must begin before too late.

This God has laid on my heart, and this I must
do.

Alexander The Great.

Call to Worship: Jesus said, "Where two or three are gathered in my name, there am I in the midst of them."

Call to Confession: If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness. Let us come in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: This is the message we have heard from him and declare to you, that God is light and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. Amen



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP July 23, 1972

The Organ Prelude

*The Hymn of Praise 299

*The Call to Worship

*The Prayer of Confession (Unison)

Lord, we believe in thee; help thou our unbelief. Lord, we love thee; yet not with perfect hearts. Lord, we long for thee; yet not with our full strength. Lord, we trust in thee; yet not with our whole selves. O Lord, our Christ, may we have thy mind and thy spirit. Make us contrite that we might be renewed from our sinful selves into new men and new women, according to thy will and for the sake of thy glory. Amen.

*The Kyrie

*The Assurance of Pardon

The Scripture----Ephesians 5:6-17 6:10-17
John 3:16-21

*The Gloria Patri

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and Lord's Prayer

The Hymn of Meditation 290

The Sermon----"Witch? Or What?" Part II

The Sermon Prayer

*The Hymn of Response 281

*The Benediction

*The Threefold Amen

*The Postlude

*Congregation Stands

TRINITY CHURCH ANNOUNCEMENTS

YOUTH DAY. The annual Perry-Cumberland County Youth Day sponsored by P.S.S.S.A. will be held Wed. July 26th at the Carlisle Fish and Game Association on the road between Carlisle and Mechanisburg. The bus will leave New Bloomfield at 1:45 PM and proceed to Alinda. Approximate time of return to New Bloomfield will be 9:00 PM. A small charge of 50¢ per person, payable when you get on the bus.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP July 30, 1972

The Organ Prelude

*The Hymn of Praise

12

*The Call to Worship

*The Prayer of Confession (Unison)

Have mercy on us, O God, according to thy steadfast love; according to thy abundant mercy blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin. For we know our transgressions, and our sin is ever before us. Against thee only have we sinned, and done that which is evil in thy sight. So that thou art justified in thy sentence, and blameless in thy judgment. Create in us clean hearts, O God, and put a new and right spirit within us. Cast us not away from thy presence, and take not thy Holy Spirit from us. Restore to us the joy of thy salvation, and uphold us with thy willing Spirit. Amen.

*The Kyrie

*The Assurance of Pardon

The Scripture----Ephesians 5:6-17 6:10-17
John 3:16-21

*The Gloria Patri

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

*The Doxology

*The Offering Prayer and Lord's Prayer

The Hymn of Meditation 282

The Sermon----"Witch? Or What?" Part II

The Sermon Prayer

*The Hymn of Response

243

*The Benediction

*The Threefold Amen

*The Postlude

GENERAL ANNOUNCEMENTS

Please note that next Sunday August 6th the hour of worship will change in both churches. Christ Church will worship at 9:00 A.M. and Trinity Church will worship at 10:30 A.M.

This Wednesday in the church school rooms of Trinity Church, another meeting will be held at 7:30 P.M. This will be the second meeting held in conjunction with evangelism in our parish and it is open to any and all who are interested.

Next Sunday August 6th the Rev. Larry Hummer will be installed as the pastor of the Mansville--New Bloomfield Lutheran Charge. You are all cordially invited to join with our church neighbors in their joy of calling a new pastor. *IN CHRIST LUTHERAN*

PartII

EPH

"Witch? Or What?"

Text: Ephesians 5:11,13, "Take no part in the unfruitful works of darkness, but instead expose them." "But when anything is exposed by the light it becomes visible, for anything that becomes visible is light."

John 3:19-21 ~~"And this is the judgement, that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God."~~

Last week you will recall, ~~xxx~~ we talked about Wizards, witches, mediums, spiritualists and so on and we looked at the story of Saul and the witch of Endor. This week we will look at this subject from a New Testament standpoint.

There is a story found in the Gospels about Jesus going up into a mountain and taking Peter, James and John with him. The story relates that while he was there, Elijah and Moses appeared to Him and Jesus talked with them. The disciples eyes were heavy with sleep Luke tells us, but they remained awake and saw this event take place. Afterward they mentioned to Jesus that 3 booths should be built there for Jesus, Moses and Elijah. And a voice came out of the cloud acclaiming Jesus as His Son.

This story we all know as the tranfiguration, because of the report that Jesus appearance was changed before their very eyes. But more importantly it gives us a clue to the fact that there is a world beyond ours. Perhaps this world never became more real to man, than when Jesus came along. Jesus spoke to Satan, the devil, he never gave in to him, nor did he ever assume that this being did not have power of his own. But Jesus personally refused to give in to him.

Jesus also showed the people of his day the reality of demons. He was recognized by these demons as well, when they cried out to him on one occasion, "Jesus of Nazareth, what have you to do with us? Have you come to destroy us?" But we are too enlightened in our day to believe that there are evil spirits alive and active in the world today.

Jesus also dealt with dead people. His transfiguration is one example, ^{Also} ~~and~~ Lazarus, ^{Also} the man who was the only support of his widowed mother being carried out of town for burial, ^{Then} and Jarius's daughter are ^{All} ~~also~~ examples of Jesus dealings with dead people. He had the power to reach into the world beyond and snatch back those, whom he willed. The very day he died, many of the dead arose and walked around Jerusalem. He Himself came back from the grave, and as the disciple John said, "Our eyes saw him, our ears heard him, and our hands handled him." He appeared to them, coming into a room that was closed and bolted, without making an entrance ~~into~~ through a window or door. Yet he was of similar substance as we because Thomas felt his hands and feet for the nail wounds, and the spear wound in his side.

After his ascension, Paul saw him on his way to Damascus. Stephen saw him before he met his death as a martyr. Paul delivered a girl sorceress from the exploitation of her owners, and the owners raised such a fuss, ~~they~~ the apostles were arrested. A man named Elymas another sorcerer, was trying to undo the work of Paul and Barnabas, and Paul struck him blind for a period of time.

You may be thinking that all of these tales are lovely little stories. You may say they are myths and rather incredible, but are they less believable than Jeane Dixon, and her predictions of what the stars and planets hold for your destiny today or in the future? Would you instead believe in Anton LaVey's church of Satan in San Francisco, and ridicule the idea of Satan in Jerusalem at the time of Jesus, or of Satan in the life of Hitler or Stalin, or Satan alive and doing business in the lives of thousands of people today?

There is an unseen world and you can choose to believe it or not. But it is a world that contains not only the presence of God, but the influence of Satan as well. The goal of Satan is to make a mockery of the existence of God. He rules in a kingdom of darkness, in a climate

or perhaps I should say, an area, that is quite different and apart from that of God. Jesus called Satan a "liar, and the father of lies."

Paul admonishes us, "Take no part in the unfruitful works of darkness, but instead expose them." Show them up for what they are, bring them out into the light, ^{for} as he goes on, "When anything is exposed by the light it becomes visible, for anything visible is light."

~~When we speak of light we must~~ Now let's take a case in point and look at it. I am sure we are all aware that Jeane Dixon predicted the assassination of John F. Kennedy. This event made her world famous and so when she makes a pronouncement, it is looked upon as ~~being~~ having a good possibility of coming true. You may choose to believe that she has certain powers that permit her to foresee the future, but I for one believe that she is no better than any other fortune teller or reader of tea leaves, or coffee grounds, or crystal balls. My pet theory about her as well as all mediums is one that cannot be proven, but there has been considerable investigation done along these lines and the area is still being researched.

Shakespeare wrote the lines in Hamlet, "There is nothing either good or bad, but thinking makes it so." The author of Proverbs ^{he} writes, "As ~~xxxxx~~ thinketh in his heart, so is he." Jesus when he had healed a paralytic man, was aware of the scribes talking about this ^{so CALLED} "blasphemy", and we read that he knew their thoughts and said to them, "Why do you think evil in your hearts?" Now what all of this amounts to, is that it is a possibility to transfer thoughts both good and evil to the minds of people who are receptive to them.

Have you ever thought about a certain person you have not seen for sometime, only to have them appear shortly thereafter? I am talking about persons who are still alive. Many times I have ~~thought~~ thought about a certain sports figure, or a movie star, and pondered that I have not seen that individual in a long while, and perhaps that very day will

read of that person in the newspaper or see them on tv. There is a Roman Catholic monk this very day, who is working on a theory similar to this. He has pronounced that each individual who walks upon this earth, leaves behind a picture of himself by his words, his actions and so on. ~~He has been engaged for years in trying~~ By using these words and actions in a certain way it is possible to produce a picture of that person, even though that person may have been dead for thousands of years. He has been engaged for a great number of years in trying to come up with a picture of Jesus Christ. I recently heard on the radio that he has a picture of him that has been compiled in this way.

Now if this is possible with words, why then could it not be possible with thoughts to imprint on someone's mind, someone who is so inclined, to kill a certain individual? Now I am not saying that Jeane Dixon deliberately sent out her thoughts to have president Kennedy killed. But I am saying that innocently her thoughts may have triggered this very act.

She has been given credit for predicting the recent flood and has said we will have another one. You or I could predict things such as this but no one would listen, because we do not have the fame or notoriety to be heard. But what is so often overlooked about these people, is the fact that they merely use logic for their reasoning. For instance what ~~ix~~ would be a very good prediction as far as weather goes in certain areas in June? Why hurricanes of course. So what is the logical aftermath of hurricanes? Flooding and destruction of property by water and wind. So any fortune teller worth his salt is going to predict there will be a flood at this time of the year, and it is even a safe bet to predict there will be one 20 days following the first flood as she has done.

So really there is no mystery connected to it, and she is not really connected to a source that gives her this information. At least I do not believe it to be God telling her these things, and I might concede

that Satan is perhaps involved. *LEVEN THO SHE IS REPORTED TO BE VERY RELIGIOUS*

John I believe spells this out very fully in the 3rd chapter of his Gospel. "And this is the judgement, that the light has come into the world, and men loved darkness rather than light." Could we not say this is still true today? Could we not say just from our observation of life around us, that mankind is only concerned with the quest of things out of the ordinary? It ~~has to be~~ ^{must} be bizarre before it is news. It must be spectacular before it is printed or shown on TV. We are past the stage of being awed as we once were. During the historic landing of Neil Armstrong and the other ~~man~~ ^{ASTRONAUT} on the moon for the first time, I can recall that Shirley and I were practically glued to our seats because of the world shattering event taking place before our eyes. But our children were bored more or less, because they had seen these space shots in school and it was sort of old stuff to them. Other parents have told me the same thing as well.

If it isn't completely out of the ordinary, we are not interested. So people are searching for newer and more exciting ways to spend their lives. And the unfortunate thing about all of it is, they are searching in the areas of darkness instead of looking in the light.

All of the evil in the world is mostly done at night. Most robberies are at night, most muggings are at night, ^{MURDER} As soon as the daylight fades, all of the ~~wierdoe's~~ ^{AND} seem to crawl out of the woodwork. [^] Why is this so? Because under cover of darkness, ~~many~~ things can be hidden. Again John says, "For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God."

Dr. Paul J. Achtemeier ~~the New Testament~~ professor of New Testament at Lancaster Theological Seminary has said, that in the next 10 or 20 years, the biggest foe the church will have to fight, is

not people dropping out or failing to join. But it will be astrology, horoscopes, Satanism, withcraft and all of the other works of darkness. I believe we need to begin choosing up sides, and I beleive we need to begin to day. I do not think we can afford to wait 10 or 20 years until we are completely in the midst of this dilemma. We must act now. We must choose whether we will seek the light which is Jesus Christ and His kingdom, or whether we will choose the darkness, which is Satan and his kingdom.

If we can look upon horoscopes and star readings and all of this jazz as merely so much baloney, and not put any trust or stock in them, then perhaps we can weather the storm. But the real danger lies in the fact that someone will tell us in a horoscope to looks out today because tragedy may strike, and we step off the curb and just ~~get~~ miss getting hit, and so Jeane Dixon was right. From then on we are followers of Jeane Dixon and not Jesus Christ. This may be a little strong perhaps, but I believe we need to follow wherever our allegiance lies. If it lies in the kingd~~om~~ of Light, then we must follow Jesus. If we seek to follow the kingdom of Darkness, then we will put our faith in Jeane Dixon and all of her ilke.

"But no man can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You annot serve God and Mammon," saith the Lord. Will it be Witch? Or What? Will it be God? You make the choice.

Call to Worship: From whence does our help come?
Our help comes from God who made heaven and earth.

Call to Confession: We cannot truly praise God
unless we come to Him in humble confession. Let
us therefore together confess our weaknesses and
shortcomings before Him. Let us pray.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Jesus said, "Whatever you ask
the Father in my name, he may give it to you. We
have asked forgiveness in His name and so we can
have the assurance that God will grant each one
forgiveness, for He is ~~the~~ God of ~~His word~~ Truth. Amen

ORIGINAL



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP August 6, 1972

The Organ Prelude
*The Hymn of Praise 4
*The Call to Worship
*The Prayer of Confession (Unison)
O Lord, we recognize that we have been
created by thee, but we have fallen away
from the good intent of thy creation.
Restore again thy image within us that we
may know what it means to be thy children.
We confess that we have not been obedient
disciples. Cause us to hear again thy call
and follow thee. We acknowledge that we
have loved ourselves too much and our brother
too little. Help us to hear and live thy
commandment that we should love thee with
heart, mind, and soul, and our neighbor as
ourselves. Forgive us, O Lord, and help us
to find our peace in thee; through Christ
our Lord. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----II Peter 1
*The Gloria Patri
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 275
The Sermon----"More Of The Same!"
The Sermon Prayer
*The Hymn of Response 318
*The Benediction
*The Threefold Amen
*The Postlude

GENERAL ANNOUNCEMENTS

Wednesday evening at 7:30 P.M. has been set
as the time when the evangelism training
sessions will be held. The meetings will
alternate between the churches and the
meeting this week will be held in Duncannon.

Bottles and glass will be collected at the
feed mill next to Tressler's Station in
New Bloomfield on Sat. August 12th from
9:00 A.M. to 12:00 P.M.

Tonight at 7:30 P.M. Rev. Larry Hummer will
be installed as the pastor of the Mansville-
New Bloomfield Lutheran Charge. You are all
cordially invited.

CHRIST CHURCH ANNOUNCEMENTS

The consistory will meet Monday Aug. 7th
at 7:30 P.M.

Your prayers, concerns and well wishes are
requested for:

Linda Achenbach----Polyclinic Hospital
Richard Fox----Harrisburg Hospital
John McCoy----Harrisburg Hospital

"More Of The Same"

II PETER

Text: II Peter 1:12,13,20b,21 "Therefore I intend always to remind you of these things, though you know them and are established in the truth you have. I think it right, as long as I am in this body, to arouse you by way of reminder. No prophecy of Scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

A small boy's mother, after a rock battle had ensued between he and another boy, remarked, "When the other boy started throwing stones at you, why didn't you come to me instead of throwing them back at him.?" To which the boy answered, "what good would it do to yell you? You couldn't hit the side of a garage."

Now this is the same story I heard as a boy, except the word barn was used in place of garage. Things must be kept up to date, and merely changing a word does this, but basically it is the same old story over, and over again.

This is what Peter was telling those to whom he wrote when he said, "Therefore I intend always to remind you of these things, though you know them and are established in the truth you have. I think it right as long as I am in this body, to arouse you by way of reminder." He was telling them, "I am giving you more of the same, and I will continue to do so since this is what you need. This is the food that is required for your soul. This is the message that has been laid upon me by Almighty God. So listen, and listen again, because it will always be the same old story, and more of the same as long as I am able to preach and as long as God gives me life and breath."

The late Franklin Roosevelt in one of his speeches against war used the phrase, "I must tell you again and again and again, ~~I~~ hate war." This is what we must all do and that is to not only hear the message of God again and again and again, but to tell it again and again and again. The story may be old, and may be time worn. The phrases may be well used, but the message is still the same, "Man was mired in his sin, and God came to earth in the form of a man, and ~~through~~

^{THAT} ~~death~~ ^{MANKIND} ~~this man mankind has been~~ freed from their sins, because he took our sins upon himself and suffered and died on the cross in our place. And He is now risen from the dead, thus conquering once and for all man's last mortal enemy, death, and because He lives, we too can live eternally with our Father.

This is basically the message that is ever new, though dated, and ever fresh though stale in years, and this is the message we each need to have in our lives. At this past weeks meeting of members of both churches, someone raised the question that instead of going out to seek new people for our churches, perhaps we would be wise to concentrate on the present members to motivate them. My answer was and is that I can preach this same message that I have just related until I cannot speak anymore, and if that message does not fall upon hearing ears, and if that message does not burn within their hearts, and if that message doesn't ~~want them to have this~~ move them to come to Jesus and accept Him personally, then what will?

I shared this illustration with the group last Wednesday evening and I would ask them to please bear with us, because this needs repeating.

(Illustration of "Not tonight.")

This is a sad commentary of life, that too often we put off until tomorrow, and too often tomorrow never comes. And there is one other sad note about this, and it is the fact that there are many church members who are regular worshipping members, who have never come to the place where they have made a personal acceptance of Jesus Christ. But here again, it is not completely their fault, since too many times this commitment has been played down, and the role of just coming to church and giving regularly has been played up. But my friends it takes more than that to be a true follower of our Master, It requires that you and I individually, come to Him, acknowledging that

we are sinners, and asking Him to take our sins upon Himself, and then asking that He live in and through us.

But there is one other thing Peter is saying to these people that is equally ~~as~~ important, and must not be overlooked. He said, "No prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." He is in effect saying, that it is only by the Holy Spirit sent from God, spoken through people that is true prophecy.

There was a man named Girolamo Savonarola who lived in Italy in the 1400's. One of ~~his~~ ^{THE} exploits attributed to him ~~is to~~ ^{WAS THAT HE} attend ~~to~~ Lorenzo de Medici of Florence when he was dying. He asked Savonarola to hear his confession and grant him absolution. As he stood by the bedside of this dying tyrant he said, "God is great, ~~and~~ God is good, and God is merciful, but for His forgiveness, three things are necessary on your part." "What are they," Lorenzo asked? "First you must have a lively faith in Jesus Christ, as your Saviour, and you must believe in the mercy of God. Then you must restore all of your ill-gotten wealth or charge your sons to restore it in your name." "I have that belief and faith, and I will arrange for my sons to make restitution for me," he said. "And finally you must restore the liberties of the people of Florence." At this Lorenzo became furious, and with eyes flashing anger he turned his face to the wall in refusal, as though to say, "Sooner Hell, than that."

But as history has shown, it is what Savonarola said that was prophecy, and what he did afterward proved it. He was able to take over the reigns of government and by his trying to instill religion and moral values in a heathen society, he was able to bring Florence to a state of almost ^{COMPLETE} puritanism. But he was unable to cope with all of the abuse and ridicule and attacks that came his way. ^{EVEN THE POPE SAVONAROLA} Pope Alexander the VI was one of his chief attackers. ~~He~~ was ex-communicated

in 1497. He in turn tried to have the Pope deposed, but was unsuccessful. He was arrested, tried for heresy, tortured and hung, and then his body was burned.

Now here is an extreme example of an individual who was representing the prophecy of scripture, but not as a private interpretation. There is a danger in trying to make religion say what you want it to say. Christianity in too many areas has been reduced to a system of ethics. It is this, but it is more. We can see it being made to say and to suit any given situation, we want it to suit.

We can see hypocrisy by church members condoned in many churches and ~~the church~~ ^{BEING} condoned ~~in~~ ^{FOR} in the name of Christ. We can see churches becoming private little Jesus Christ clubs, where you are only welcome if you are a member of a certain family, or you can meet a certain standard. We can see the church in many areas involved in so many other things, except the business of interpreting the word of God fearlessly, and seeking His stamp of approval on its entire operation. The question to be asked of any endeavor or venture of any church should be, "Is this being done ~~in the~~ with the express intent and purpose to further Christianity, or is it being done to merely serve the selfish interests of that particular congregation? I am afraid that in many areas, programs would be scrapped if placed up to the light and held ~~in~~ ^{AND SCRUTINIZED} up for this inspection.

Peter's message was first, the life and death and resurrection of Jesus Christ. He told this fearlessly and boldly to any and all people. He told of his life with this Jesus and the things he did and said. Then secondly his message was one of trying as much as possible to speak what God wanted him to say. To try not to rely on his own wisdom and knowledge, but to let God speak through him.

These are the two essentials of Christianity. If we then apply them to our individual lives, how do we shape up? ~~xxxxxx~~ Have we

personally accepted this Jesus Christ and are ^{we} striving to follow him in the church? Or are we instead, like many others, just nominal Christians. Merely names on the roll who attend for one reason or another?

Can we then say that we are seeking in our daily lives to show this Jesus, by the words we speak to those around us? By the way we live? Or do we let God only try to speak ~~through~~ ^{my job} through the preacher on Sunday, because that is his job, and I have ~~mine~~ and never the two shall meet?

Our lives should be different because of this Jesus Christ, and our lives should be different because God is guiding our mouths and our complete beings. It may be the same old message that we hear week after week, and perhaps dressed up in new and different language, but, as Peter said, "Therefore I intend always to remind you of these things." And we also must remind others of these things. It may be more of the same, but it will be always fresh and new if shared and shown with the love of God speaking through us.

Call To Worship: Praise the Lord! Praise, O
servants of the Lord, praise the name of the Lord!
Blessed be the name of the Lord from this time
forth and forevermore!

Call to Confession: The Lord is nigh unto all them
that call upon him, to all that call upon him in
truth. He will fulfill the desire of them that
fear him; he also will hear their cry and will
save them. Let us come to him in confession.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: Almighty God, our heavenly
Father, hath had mercy upon us, and hath given
his only Son to die for us, and for his sake
forgiveth all our sins. To them that believe on h
his name, he giveth power to become Sons of God,
and bestoweth upon them his Holy Spirit. He
that believeth will be saved and forgiven. Amen.

STEWART



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Christ Church, Duncannon 9:00 A.M.
 Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP August 20, 1972

The Organ Prelude
 *The Hymn of Praise 65
 *The Call to Worship
 *The Prayer of Confession (Unison)
 Almighty God forgive us for our faulty following of the Master, our slow faith in his power to save, our timid, hesitant answers to his call for service, our insensibility to the meaning of his cross; for all that mars our discipleship and makes it difficult for others to believe in him; forgive us, O Lord, and give us grace to follow the Master more steadfastly. Help your people, our Father, to be truly penitent, empower us to overcome all our temptations, enable us faithfully to live according to your will, and create within us a growing likeness to Jesus Christ our Lord. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture----Matthew 7:13-14
 Luke 13:23-24
 John 14:6-14
 *The Gloria Patri
 The Pastoral Prayer
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation
 The Sermon----"One Way. But Is It The Only Way?"
 The Sermon Prayer
 *The Hymn of Response 474 393

*The Benediction
 *The Threefold Amen
 *The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Our training session and bible study will be held in the church in Duncannon on Wednesday evening at 7:30 PM. We will be studying & discussing "Sin."

The Duncannon Churchmen's Breakfast will be held Sunday Aug. 27th at 7:00 AM. at Paul Hepfer's lot. All men invited. ON 849 TURN

AT PERKINS' CHURCH. 6. THURSDAY EVENING, THEN LEFT 8
 CHRIST CHURCH ANNOUNCEMENTS COME TO PINE
 UPPER ROOMS AVAILABLE LINE

Richard Fox is in Room 1005--Harrisburg H.

Anyone wishing to donate blood for Mrs. Linda Achenbach contact Polyclinic Hospital. THIS IS TO RELIEVE BLOOD GIVEN.

TRINITY CHURCH ANNOUNCEMENTS

New Bloomfield Adult Fellowship will have a covered dish picnic at our next meeting Aug. 24th. We will meet at the United Church of Christ at 4:00 PM and go to Little Buffalo State Park. Transportation will be furnished from the church. All adults welcome. Bring a covered dish and join our fellowship.

We thank Mrs. Bell for teaching the Sunday School lesson this morning.

CHANGE HY MMS

WELCOMES VISITORS
 MON. D. 9. THIS WEEK

John

"One Way. But Is It The Only Way?"

Text: John 14:6 "I am the way, and the truth, and the life; no one comes to the Father, but by me."

Matthew 7:13-14, "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many."

Luke 13+24 24, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I --
I took the one less traveled by,
And that made all the difference."

This bit of verse is from the poem, "The Road Not Taken by Robert Frost." I believe it speaks of Christianity and what is required by this religion. But I think it also is telling us that we must make a decision in life somewhere along the way, and that decision makes all the difference.

I have been taught that a sermon is not just ~~for~~ an amount of time set aside for a man to speak to a group of people, but it is to be a message from the word of God, and at the very end it gives all those who hear it a chance to make a decision. It is to leave them with a choice. So each and every week then, we are to be given a choice of something. The only real choice in the life of anyone as far as I am concerned, is the choice of whether they accept or reject Jesus Christ. Now what prompted my thoughts for this sermon, was a question put to me by one of our members. He asked me, if it was fair to feel that the Christian was the only one to be saved. Was it fair to believe that all of the other people such as the Jews, many of ~~which~~ ^{whom} lead much more

religious and devout lives, than many Christians, will be doomed to Hell and not have salvation? Is it fair to believe that only Christians have this salvation?

Now if you think about this, it becomes quite a question. I believe it to be a question that cannot be answered in one sermon. So I shall endeavor to lay the groundwork this Sunday, and to reach some conclusions next Sunday.

The answer I gave was that I believe God will save many others, other than Christians. But this needs to be expanded and qualified, because to ~~xx~~ merely say that others will be saved, leaves it hanging in mid-air. We must in this instance as in all others, search out the scriptures and seek the answer of God. We must see what the Bible tells us about this. The answer that seems to come to the forefront with this question is one of, "I don't know." But to merely say this is a cop-out, and in all fairness to the question as well as the questioner, an answer must be sought. So with this in mind let us look at the background.

The passage of scripture that is the basis for the belief of only Christians being saved, is found in John 14:6. Jesus states, "I am the way, and the truth, and the life; no one comes to the Father, but by me." This implies and means that only through Christ can anyone be saved. Speaking strictly along these lines then, this becomes a very selfish ideal. It excludes anyone who has not accepted Jesus Christ. To a person who accepts the unselfishness of Christianity and the unselfishness it teaches, this is intolerable. People feel, and rightly so, that it is too unrealistic for the same Jesus who preached giving and sharing, to become so dogmatic about this. So to try to resolve the conflict and to cast light upon it we must search out the scriptures for the answer.

To look at other words spoken by Jesus in Matthew 7:13 and 14 we find that he said, "Enter by the narrow gate; for the gate is wide ~~that~~

and the way is easy, that leads to destruction, and those who enter by it are many." Luke records this ~~xx~~ in the 13th chapter, verse 24, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

These are two quotations that add to the question at hand, that it is not a completely easy task to enter into the kingdom of God. We could add to it the quotation of a camel going through the needles eye more easily than a wealthy man into the kingdom and so on. But let us look instead to the basis of Christianity, and that is the roots that have come from Judaism. In Deuteronomy 11:26 we read of Moses telling the Israelites, "Behold I set before you a blessing and a curse: The blessing, if you obey the commandments of the Lord your God, and the curse if you do not obey the commandments of the Lord your God."

In Deuteronomy ^{30:19} we read of Moses again telling the people as they are about ready to cross over the Jordan, "I call heaven and earth to witness against you this day, that I have set before you life and death, blessing and curse; therefore choose life, that you and your descendents may live." In Proverbs 14:12 we read, "There is a way which seems right to a man, but its end is the way of death." In Jeremiah 21:8 we read, "And to this people you shall say: Thus says the Lord: Behold I set before you the way of life and the way of death."

These are just a few of the many verses to be found ~~both~~ in the Old Testament and there are also many in the New Testament dealing with the path to be walked.

In all of this can be found one thing and that is, ~~there is~~ ~~not~~ it is a choice that must be made by all. We are all given the opportunity to accept God or reject Him. Jesus ~~tells~~ told those who asked in the scripture taken from Luke that, we can not just take it for granted that we are among the elect. We must seek the narrow way, and we must live accordingly. But he also lets it be known that the gate is open.

No man is pre-condemned by God, there is always the chance to enter the kingdom. A ~~man~~ ^{GREAT MISSIONARY} named John Paton wrote in a book entitled, "Missionary To The New Hebrides," of an uncle Walter ~~of his~~ who left home and after several ~~years~~ ^{letters} disappeared and was never heard from again. The mother of this man never gave up hoping and each night she would open the door wide and leave it that way until morning. Her one cry was, "Come home my boy." ^{ILLUSTRATION OF SCOTCH GIRL.} This is how God is, He is calling each of us, and we must each make our choice.

But in all of this a certain amount of training and preparation are necessary. A surgeon takes years of practice to become proficient. Football and other sports require a lot of practice and demands on time and energy. So if we are to walk the narrow road and seek Christlikeness, we must forgo the wide way and give up unChristlikeness. Renunciation is the price one pays for a worthy life such as in the sciences, the arts, in industry and in sports. Should not renunciation be the price one pays for a worthy life in Christ?

To surrender worthiness is easy for the pathway is wide, and it is so well filled, we will never lack for companions. But the true way is straight and this applies to the Jew as well as the Christian and we may even state that it applies to all other religions if one is to be a true disciple.

~~THIS THEN GIVES US SOME OF THE BACKGROUND TO RESOLVE THE QUESTION AT HAND. HOWEVER, WE MUST UNDERSTAND THAT THIS MUST BE LOOKED AT THROUGH THE EYE OF A CHRISTIAN AND NOT THROUGH THE EYE OF A JEW OR HINDU, OR ANY OTHER RELIGION.~~

However we must remember one thing, we have set before us the way as seen from a Christian viewpoint. We cannot look at it through the eye of a Jew, or a Hindu or ~~any~~ through the eye of a follower of any other religion. ~~TEXT SUM UP WHAT I HAVE BEEN TRYING TO SAY.~~
In summation we can say that Christ gave a new twist to all that had been

A writer for a great newspaper once visited India, (Illustration of Nurse)

Giles Fletcher an English poet who lived ~~around~~ in the 16th century once wrote,

Poem, "Christ"

Call to Worship: Our help is in the name of the Lord, who made heaven and earth.

Unless the Lord builds the house, those who build it labor in vain.

Call to Confession: For I know the thoughts that I think toward you, saith the Lord, thoughts of peace. Ye shall go and pray unto me, and I will hearken unto you.

And ye shall seek me and find me, when ye shall search ~~without~~ for me with all your heart.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: How preceious is the steadfast love of God. The children of men take refuge in the shadow of his wings. They feast on the abundance of his house, and he gives them the river of his delights. For with him is the fountain of life;

his light do we see light, and find forgiveness.

Amen.



TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP August 27, 1972

The Organ Prelude
*The Hymn of Praise 50
*The Call to Worship
*The Prayer of Confession (Unison)
Forgive us, O Lord, for lack of love toward
thee whose love has never failed, for doubt
of thy goodness and unbelief in thy providence,
for ingratitude for blessings received and unwillingness to give of that
which thou hast given, for any dullness of
insight which has kept us unaware of thy
glory, and for any disobedience unto such
heavenly visions as we have been able to see;
forgive us, O Lord, and may we henceforth
love thee as we ought, for we ask it in the
name of Jesus Christ. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Acts 2:22-41
*The Gloria Patri
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 406
The Sermon----"One Way. But Is It The Only
Way?" Part II
The Sermon Prayer
*The Hymn of Response 161
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Our training session and bible study will
be held in the church in New Bloomfield on
Wed. evening Aug. 30th at 7:30 PM. We will
be studying and discussing "Sin", as it is
defined in the new testament.

Our guest minister for the month of Sept.
will be the Rev. Reginald Wagner, Director
of Parish Ministries, of the Penn Central
Conference.

If there are any pastoral needs during the
Pastor's absence, please call Rev. Larry
Hummer at 582-4356.

CHRIST CHURCH ANNOUNCEMENTS

Next Sunday Sept. 3rd the men of the church
will conduct the worship service at the
Kinkora Home at 2:00 PM.

John McCoy is in the Harrisburg Hospital in
Room B-642.

Mrs. SINTOR AT HOME NOW

TRINITY CHURCH ANNOUNCEMENTS

The proud grandparents, Mr. & Mrs. Eugene
Eby, have placed a rosebud on the altar in
honor of the birth of their grandson,
Colin Aaron Eby. We congratulate the
parents Samuel & Judy Eby on this happy
occasion.

*SANDY GANTT HAS BABY BOY
LMT NITE OSTEOPATHIC HOSP.*

"One Way. But is it the Only Way?"

John

Text: Acts 2:36, "Know assuredly that God has made Him both Lord and Christ, this Jesus whom you crucified."

You will recall no doubt, that last week we dwelt on one aspect of Jesus Christ as being the, "only way to God the Father." This week we will look at it from yet another aspect.

The life story of Jesus is fairly well known to most of us and therefore we need not reiterate it now. But we must look at him from the standpoint of who he was. The prophets spoke of a coming messiah, a king who would set them free from their bondage. This king would perform miraculous feats, and he would overthrow those who held the Israelites in bondage.

Then Jesus of Nazareth was born and immediately when he began to perform miraculous deeds, there were those who claimed him as the Messiah. The more he did, the more he was acclaimed as the anointed one sent from God. This man became disliked by the religious authorities of his day and they plotted to do away with him. So he was killed, executed as a criminal. But strangely enough he did not stay dead, for he appeared to his disciples, as well as over 500 other people as Paul tells us. He left no doubt in the minds of his followers who he was. And so was born what is a lovely legend to some, an unbelievable story to others, and the most wonderful true reality to countless others. Christianity came into being and men either risked their lives trying to defeat it, or risked their lives to further it.

The story we read as scripture this morning, is the familiar story of Peter and the disciples at Pentecost. They were accused of being drunk. But Peter arose and gave them one of the most masterful sermons ever delivered. He told them of Jesus and how ~~he was prophesied to come~~ King David prophesied about him in Psalm 16:8-11. (It is interesting to note the paraphrasing of this Psalm as Peter does it in

in life. ~~But here again we must be aware that it is much easier to point out the way than it is to show it.~~

A man traveling through Detroit on his way to Canada stopped and asked directions to the tunnel leading into Windsor.

(Illustration of same)

This illustration shows us that it is imperative that we show the way rather than point it out. But again we become involved in the question, "Aren't we being selfish to expect everyone else to become followers of Jesus Christ?" And again ~~this is not an easy~~ there is no easy answer.

If for instance the only way to God is through Jesus Christ, then we can raise the hypothetical question, "What happens to all of the people who have walked the face of this earth and never heard the name of Jesus, and have died not knowing him, what happens to them after death?" Supposing that a native in Africa in one of the more remote regions, lived and died without ever hearing about Jesus, and supposing this man lived a religious life as far as he was able. Would he be doomed to hell? This becomes a very deep theological question and is one that we cannot answer. The reason we cannot answer is because we do not know all of the answers. Only God in an instance like this can make the decision. All we can do is to continue trusting in the love and the mercy of God, for all mankind, and leave the final decisions up to him.

This does not mean that we must each go our separate way, and forget everyone else. No, that is the wrong attitude. To take an attitude such as this is very similar to taking the attitude, "I will let my children make their own decision about church when they are grown." This is a cop-out of the first order. It is a means of not asserting parental duty. By the same token we must not operate this way ~~when~~ when we are in the midst of those who are not of our belief.

We must at least make the effort to tell them of our belief,

and give them the chance for acceptance or rejection.

Gil Stricklan, the young man I told you about with the large clock on the plane, also told another true incident in his life. This took place last December 26, on a highway heading north through New Mexico on a very dark and pitch black night. He told of having a friend who owned a piece of property in Colorado and this man lets him use it for several weeks during the winter.

He said he was driving along thinking of the fun they were going to have skiing, sledding, and enjoying the winter wonderland and just all around relaxing after traveling around the country for a year. His wife was in the back seat lying down asleep with their baby and he was driving and enjoying the feeling of having the highway all to himself late at night and speeding toward his destination. All of a sudden he got a revelation of some sort and almost as if someone else was driving the car he jerked the wheel very hard to the right, off the road completely and onto the shoulders of the road. As he did this a large truck with no lights whatsoever, hurtled past him on the blackened highway on his side of the road. Needless to say, had he remained where he was, he would have been killed in a headon collision.

It all happened so fast and he said he did not realize all of his actions, but the next thing he knew ~~he was pushing on the~~ ~~horn of his~~ his wife was pounding him on the back and shouting ~~high~~ Gil, Gil, whats the matter. It was then he realized that he was leaning on the horn with one hand and ~~pushing on~~ pounding on the steering wheel with the other and shouting at the top of his voice, "You're going the wrong way. You're going the wrong way."

Do we not, as confessing Christians, have the right to say to someone who is not, "You're going the wrong way?"

Jesus tells us in John 12:26, "If anyone serves me, he must follow me." This doesn't mean going our own way, it means going the

way that Jesus showed us. This doesn't mean going the way of the world, it means living and following the example of Jesus.

It is the duty of each one of us to witness for Christ and to strive to bring others into his kingdom. Now if this is selfish then I believe this is the way it must be. But our Christian duty is to live and to witness for our Saviour. It is up to the compassion and mercy of God who receives salvation without coming through Christ, but for the Christian the only choice is to speak out for Jesus. If we do this and people reject Christ, then the consequences of their rejection is upon their heads for this rejection. But if we fail to speak out for Jesus we can rest assured that Jesus will deny us in his kingdom. He tells us this in Mark 8:38, "For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the son of man also be ashamed, when he comes in the glory of his Father with the holy angels."

To those of other faiths who are outside of Christianity, we must treat them with love and concern and respect. We must pray for them and seek to show Jesus Christ in our lives, our actions and our speech. If they continue to reject him, then we have done all we can do, and God will take care of the rest. But we must never flaunt our Christianity to others, or strive to act in a selfish way, acting as though we have salvation and everyone else does not.

Everything we do toward others must be motivated out of love for them, even as God has shown his love for us through Jesus Christ. We should seek to share with them,

"Beneath the cross of Jesus I fain would take my stand,
The shadow of a mighty rock within a weary land;
A home within the wilderness, a rest upon the way,
From the burning of the noon-tide heat and the burden of the day.

"Upon that cross of Jesus mine eye at times can see
The very form of one who suffered there for me;
And from my smitten heart with tears two wonders I confess,
The wonders of His glorious love and my own worthlessness.

I take O cross thy shadow for my abiding place;
I ask no other sunshine than the sunshine of His face;
Content to let the world go by, to know no gain nor loss,
My sinful self my only shame, My glory all the cross. Amen."

Salem Lamartine 9:30

7/20/69

*Processional Hymn 7
Choral Call to Worship

*Confession of Sin

*Assurance of Pardon

Scripture Hosea 4: 1 to 9 8/4:5 to 10

Gloria Patri

*Apostles Creed

*Pastoral Prayer

Anthem 221

Announcements

NEXT SUNDAY REV DOUGLAS GARLAND
11:00 TRIAL SERMON. TRY TO BE PRESENT
NOTIFY OTHERS ETC.

CHIRP STRING FELLOW RETIRED & POEM.

WELCOME VISITORS

CHOIR PRACTICE WED. 8:00

SHORT CONFERENCE AFTER CHURCH

Offering, Response, Prayer

Hymn 274

Sermon

Prayer & Lord's Prayer

*Hymn 191

*Benediction

Threefold Amen

TRINITY CHURCH--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP October 8, 1972

The Organ Prelude
*The Hymn of Praise 8
*The Call to Worship
*The Prayer of Confession (Unison)
Loving Father, who gives completely of his love to us, forgive our selfishness. We aren't intentionally indifferent to others, it's just that we're so caught up in our own lives, our jobs, our families, we look at the world around us from deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in love to the needs around us. Strengthen us to assume the burden of caring. Enrich our lives so we can know the joy of others. Forgive our short-sightedness so we can try again. Through your Son. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture Hebrews 11:1 - 16
*The Gloria Patri
*The Apostles Creed Page 6
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Reception of New Member (Trinity)
The Hymn of Meditation 314
The Sermon "Is Faith In Crisis?"
The Sermon Prayer
*The Hymn of Response 221
*The Benediction
*The Threefold Amen
*The Postlude

GENERAL ANNOUNCEMENTS

Bible study will be held on Wednesday evening at 7:30 P.M. in New Bloomfield.

If there are any boys or girls 12 years of age or older who would like to be in the Confirmation Class, please contact the Pastor.

CHRIST CHURCH ANNOUNCEMENTS

The Missionary Circle will meet Tuesday evening October 11 at the home of Bessie Barrick.

The Heidelberg Men's Class will meet on Tuesday evening at 7:30 here at the church.
JOHN McCUT 907 - HARRISBURG

TRINITY CHURCH ANNOUNCEMENTS

We extend a very warm welcome to Mr. LeRoy Everett who joins our fellowship by letter of transfer. As he assumes membership in our church, we pray God's blessings upon him.

*HARVEST HOME LAST SUNDAY.
OFFERING HOFFMAN HOME.*

HEB.

"Is Faith In Crisis?"

Text: Hebrews 11:3 "By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear."

(Illustration of brain damaged child and faith.)

Jesus once said, "Out of the mouths of babes, thou has brought perfect praise." Here indeed is strong faith as exhibited in the very simple life of a brain damaged child.

H.L. Mencken once said, "Faith may be defined briefly as the illogical belief in the occurrence of the improbable." "Faith?" Jeers Mark Twain, "That's the calm assurance shown by a Christian when he has four aces in his hand." "Faith," answers the proverbial schoolboy, "Faith is believing what you know aint so."

A minister of a Lutheran church tells of a couple who attended his church, and the wife wanted to join the congregation, but her husband would not, because he said, "I cannot accept anything without scientific proof." This minister pointed out to him that with church membership, you commit yourself on the same kind of proof that is used in science. This proof is not always a tangible thing or a sure fire thing you can see or feel, but it is based on ~~xx~~ high probability. Several years ago this kind of questioning was called the Faith Crisis. As in many areas I am probably several years behind in my schedule. Most preachers several years ago were preaching about this "Faith Crisis" while I was not. I believed at the time that a few more years would be required to see what the final outcome would be.

Incidentally I attended a week session on this Faith Crisis back in 1968 or 69 at Lancaster Seminary, and one of the professors and his wife taught this class. The ~~entire~~ whole emphasis of this

class was that if you could not prove something conclusively with physical evidence it never happened. Only things that can be proven can be accepted. So carrying this argument to its proper conclusion we must discredit most of what has happened in the Old Testament and all of the New Testament. We cannot go to a certain spot and show the Garden of Eden, so it never happened. We cannot produce the Ark so the story of Noah and the flood is not true.

We cannot prove the parting of the Red Sea, so that story is unbelievable, and so on for all of the Old Testament. When we turn to the New Testament we must say the same thing. We cannot prove the miracles of Jesus and so they are untrue. We cannot prove that he did all that was written of Him so the story cannot be believed. Even his resurrection cannot be proved and so it is untrue.

Now this is a good example of the thinking of a certain portion of people from a few years ago. But this thinking has spread and today we have many more of these people in the Christian church than were present a few years ago. Our trip to England and to Scotland was made for the purpose of seeing the church in another setting. It turned out to be a real eye opener in many respects. There are two glaring things we learned about the churches there.

First we learned that in the church of Scotland and in the church of England there is declining membership. I should point out that the church of Scotland is basically the Presbyterian church. The church of England is the Anglican church or the National church. Both of these bodies at the present time do not include in their membership what is known as the Free Churches. The free churches are made up of the Congregationalists, the Baptists, the Methodists, the Pentecostals and other groups. The free churches for the most part are not declining as rapidly as the National churches and perhaps for good reason. But that is quite another story. What is taking place in the National church is that approximately only 2 to 5% of the population is attending

church. Most of those attending are women, the men leave religion up to the women. In surveys made of the man and woman on the street, of all those questioned, approximately 10% stated a belief in God but a disbelief in the church as being worthwhile. So ~~we~~ armed with these statistice the churches are saying, "We may have empty pews, but so do all of the churches. And just because our membership is decling we must point to those who attend and say that they are the real Christians, and the unbelievers have been swept out of the church. And since 10% of the population outside of the church professes a belief in God, our church is alive outside of its building and cathedrals and there is no real need for concern."

So with this, most clergymen we met had a sort of lack-a-daisical attitude toward the church and are not taking measures to improve their membership or increase it in any way. In fact several of them expressed a belief that the church must now sit back and wait for another John Wesley or John Knox to come and lead the people back to religion.

The second glaring problem in the churches of the two countries involves the clergy. In many instances due to lack of members the churches cannot afford to pay ~~living~~ livable wages. This has necessitated the ministers becoming involved in outside occupations to supplement their income. In most instances the work they are involved in is in the area of Social work. For many clergymen this is working in hospitals or institutions. One man in particular Gordon Harris is working as a clinical psychologist in a mental institution, and he made the remark that the church merely supplies him with bread for his family. He also stated that he looks forward to Sunday morning since it affords him the opportunity to speak to a group of people for 20 minutes without being interrupted. The church is merely a means to an end and the end is his getting a degree and having no need of the church.

A remark he made to our entire group which really shocked all

us was, "that God does not nor cannot speak or work through an individual."

"God can only operate through a group and never through one person."

Now this should give you some idea of what the Faith Crisis is. It is a crisis that is growing in our nation just as well as in England and Scotland. It is a crisis that is brought about by men seeking to solve problems ~~by~~ through man and either leaving God out of it altogether or forgetting Him.

Just a very few minutes ago what did we do in this church? We professed our faith. We said we believe in God the Father Almighty, We said we believed in Jesus Christ His Son. We said we believed in His life, death, resurrection. We said we believed in God's church, in forgiveness of sins, in the resurrection of the body, and in life everlasting. In all of this we stated that we have faith in all of these things of God.

What (will we, or did we) ask of Mr. Everett? ^{will} We asked him if he accepted Christ and was willing to work in His church. This was a profession of faith. This is what each member must be required to do. When we cease to have faith then I believe we are really going to see the Christian church go downhill in this nation as well. And the churches of England are predicting that we will be in the same shape they are in within 25 years.

Perhaps you have heard the story of the atheistic physics professor who wrote on the board, "God is Nowhere." The class took a break before completing its session and during the break one of the students went to the board and rearranged the letters of the word nowhere, ~~He wrote underneath the quotation~~ and writing the quotation under the first one the students read upon their return, "God is now here." This the church must always profess, that God is Here. When it begins to doubt this or to trust only in the things that can be seen and touched and felt, then our churches are on the decline.

We should be able to see God in all things and to know that

he is what makes all of our religion and devotion possible. If God were like man, and had more of Mans qualities, we would probably see signs all around us of this. The trees ^{PERHAPS} would have little tags on them saying, "This tree belongs to God and is given By Him." The sunset would have a caption under it, "~~Some~~ Beauty and Colors contributed by God." But God is not confined to just some creation, He is all of it. ^{AND HE DOESN'T ADVERTISE HIS WORK AS WE WOULD DO.}

A little boy living near Cape Kennedy was concerned because of all the missile launchings and moon shots, and so he told his mother before he said his prayers one night, "Gee, I hope they don't kill God." Well contrary to the little boys belief, we cannot kill God with our technological programs in space, but we sure can kill Him in our lives and in our churches when we cease to have faith. As we move along in our vastly sophisticated society, you and I are being called upon daily to witness to our faith.

We can do this by our love and concern for our fellow man. We can do this by trying to show others that life is worth living and that life is more than just the grabbing and acquiring of material wealth. We can do this by trying to seek strength for our daily lives, by being better church members.

But we can also be responsible for causing the faith crisis by a cynical attitude toward the Bible and what God has done for mankind. We can bring about the downfall of faith by a distrust of life in general. The future of the church lies with you and me. We can try to make faith so complex that no one can understand it and it becomes an abstract thing that once existed in the hearts and lives of church people. But we can also make it something alive, and young and beautiful, and wonderful in this church and in our lives.

Faith can be many things, but basically it is a simple belief in God and what God can do. Perhaps this is best illustrated with a little story of almost childlike faith, that really happened to a

a Christian in a strange city.

(Illustration of man and being short money for train)

Simple? Yes, but isn't it beautiful to hear of such faith?
It is faith ~~ix~~ such as this that can lead us to a complete trust in the
unknown that lies before each of us, and it can lead us to say,

"My faith looks up to Thee, Thou Lamb of Calvary, Saviour Divine:
Now hear me while I pray, Take all my guilt away, And let me from
this day be wholly Thine!

When ends life's transient dream, When death's cold sullen stream
shall o'er me roll,
Blest Saviour then in love, Fear and distrust remove;
O bear me safe above, a ransomed soul."

Call to Worship: O praise the Lord all nations;
Laud him all ye people.

For his lovingkindness is great toward us;
and the truth of the Lord endures forever.

Praise ye the Lord!

Call to Confession: Jesus said: "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. Come, let us come to the giver of living bread and living water, and let us seek forgiveness.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: The old has passed away, behold the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation. He who comes to Christ will not be cast out. Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST

Ralph C. Link, Pastor
Christ Church, Duncannon 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP October 15, 1972

The Organ Prelude
*The Hymn of Praise 31
*The Call to Worship
*The Prayer of Confession (Unison)

Merciful Judge, we who are unforgiving,
ask forgiveness. We are intolerant of other;
unduly irritated by small things, frustrated
by nothing; fighting over trivia. We are
guilty of feeling sorry for ourselves; of
being petty and unkind; of touching only to
cause pain. Father, help us. We must be
able to see beyond our selfish fears. We
must be able to care. We must be able to be
as you would have us be. Please, through,
Christ Jesus. Amen.

*The Kyrie
*The Assurance of Pardon
The Scripture-----II Samuel 7:1-22
*The Gloria Patri
The Anthem (Trinity Church)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 191
The Sermon-----"What's It All About?"
The Sermon Prayer
*The Hymn of Response 272
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Bible study will be held on Wednesday evening
at 7:30 PM at the church in Duncannon.

On Thursday Oct. 19th at 7:30 PM a workshop
for all leaders of small children will be
held in Incarnation U.C.C. Church in Newport.
All teachers of Nursery and Kindergarten
should plan to attend.

If there are any boys or girls 12 years of
age or older who would like to be in the
Confirmation Class, please contact the
pastor.

CHRIST CHURCH ANNOUNCEMENTS

Win A Chum class meeting at Dorothy Forrers
Oct. 20th at 7:30 PM. The Missionary ladies
are invited to this meeting.

John McCoy is still in Room 907 of the
Harrisburg Hospital.

Mrs. Elizabeth Saul celebrated her
93rd birthday on Wednesday Oct. 11th. We
join her family in wishing her happy returns
for the day.

On Tuesday evening the regular consistory
meeting will be held at 7:30 PM.

2 SAM

"What's It All About?"

Text: 2 Samuel 7:18, "Then King David went in and sat before the Lord, and said, "Who am I O Lord God, and what is my house that thou hast brought me thus far?"

Several years ago there was a popular song called Alphie. The questioner in the song asked the question, "What's it all about Alphie? Is it just for the moment that we live? What's it all about? When we started out Alphie are we meant to take more than we give? Or are we meant to be kind?

The words of this song are merely an echo of much of the world today. Most people are searching, and seeking. The searching and seeking has taken some strange forms to be sure, but involved is a deep desire to find identity.

Some young people have unfortunately ~~done~~ ^{HAVE CHOSEN TO DO} this with drugs and pills. Some young people and many adults do this with a bottle. Still others are doing this in various forms of religion. But in all circumstances is ^{TO BE FOUND} the element of quest. A quest for the knowledge of, ~~Wherein~~ "What's It All About?" "What Is Life Anyhow?" "Who Am I?"

King David when confronted with the things that God said he was going to do through him, (David), ~~he~~ questioned this. He said, "Who am I O Lord God, and what is my house that thou hast brought me thus far?" He was asking, "Whats it all about?" "Who am I in this life?" "Show me Lord, and then we will both know." ^{HE SEARCH}
^{AN IDENTITY. HE WAS CONCERNED WITH WHO HE WAS, AND WANTED TO KNOW.}

Two teen-agers were talking about reincarnation and one of them expressed what is a common dream of most persons. He said, "Gee, I'd love to be reincarnated. Believe me, I'd rather be anybody but who I am." Our first impulse in life is to escape the life we are locked up in. We want to break away from what we are, where we are,

and who we are. It is always rather amusing to hear someone refer to someone else as a hypocrite, because we are all hypocrites. We are born hypocrites and we die hypocrites. From the time when we are first aware of social pressure on our lives we live as hypocrites. When someone says, "They'll just have to accept me for what I am," that person is really saying, "They'll just have to take me for what I'd like to have them think I am." So he is being hypocritical.

When a young person lashes out to a parent, "You don't know me. You don't know who I am. You've never taken the trouble to really know what I am like," he is very likely trying to distract the adults because they have perhaps come too close to really knowing him. No person truthfully wants another person to really know him, to see him as he really is. To see him stripped of all his defenses and to see him ~~incompletely~~ as he really is down deep inside.

The word person comes from the Latin word "persona" which means mask. We read in Exodus of Moses face shining from being in the presence of God and so in order to hide the shine he put on a veil, a mask in other words. Our children put on masks on Halloween to hide their identity. We all wear different masks at different times. No one is really known and seen as he is. The strange thing is that sometimes strangers know more about us than we do about ourselves.

I was amused this past week when a workman left a tool at our house, and I returned it to the store, ^{WHEN} ~~and~~ the boss remarked that the tool belonged to so and so. I asked if perhaps he had missed it, and the boss replied that she knew it belonged to him. Here is a case of

~~and~~ an employer knowing more about the employee than is customary. ^{& KNOWING MORE ABOUT HIM, THAN THE EMPLOYEE THINKS THE EMPLOYER KNOWS.}

We see ~~this~~ social pressure exerted in many other parts of our society. In our attempts to be accepted by society we try to conform to the accepted patterns ^{& STANDARDS} and sometimes we do it very ridiculously. Look at all of the girls running around wearing mini skirts, who would

~~WE WANT~~ ~~THEM~~ ~~THEM~~ do better to find a style much more suitable to ~~them~~. ~~THEM~~ For many of ~~the~~ the style just isn't right. ~~OF TODAY~~

Look at many of the youth. They think they are being rebels by wearing long hair, ~~a~~ ^{OR} beard, a dirty sweat shirt, blue jeans and sandals. But these people are not rebelling they are conforming. They are not rejecting the middle-aged establishment, they are accepting their own generation's establishment, whether they fit the pattern or not.

Europeans have said on different occasions, "Americans are a lot of people who spend a lot of money they don't have to buy ~~lots~~ a lot of things they don't want to impress a lot of people they don't like."

To a boy who had bragged about his low grades and convinced himself that he ~~is~~ ^{WAS} at the point in the class where he belonged with his low IQ, a father asked, "How can you stand to be last in a class of fifty students." And the boy remarked, "Oh it could have been worse. There could have been a hundred in the class." It's all a matter of seeking identity.

In ~~San~~ Cleveland, Billy Graham asked the question in his sermon one night, "Who am I?" One leather lunged young man way up in the second tier toward the right field seats answered, "I'm somebody." Mr. Graham replied, "It's too bad his theology is not as strong as his lungs. The answer is that I am a child of God."

A child of God. Perhaps it is difficult to realize we are this, but that's who we are! That's what it's all about! Naturally we seek our identity, and naturally we are living in a very confusing time and age. But Paul tells us that we now see in this age as though we were looking in a mirror. All that we see is our reflection. We cannot see beneath the surface. But then we shall see face to face. In other words all will be revealed and exposed and there will be no

⁴
NOTHING WILL BE HIDDEN

more questing for identification. ¹/ We will know and we will understand.

The questing individual in the song Alphie makes the statement, "As sure as ~~there is a heaven above~~ I believe there's a heaven above Alphie, I know there's something much more.

Something even non-believers can believe in.

I believe in love Alphie."

Love, something that non-believers can believe in? But ^{74/15} ~~there~~ is the problem, because most non-believers are not willing to believe in love as you and I know it. The love that comes from God is the love that we know and it only comes into the heart of a person who seeks God. Non-believers are generally not seekers after God or they would not be called non-believers.

Love is what makes you or I or anyone what we are. We can mask our identity ~~from~~ others, and we can seek to hide behind our fronts, whether we are adults or teen-agers. We can mask our feelings and mask many of our actions, but we cannot hide from the love of God. God's love was made manifest in the life and person of Jesus Christ. God's love for us was shown by the death of Jesus Christ for our sins. God's love for us was revealed once and for all in the resurrection of Jesus Christ from the dead.

What's it all about? Who Am I? What is life all about? It's all about love. It's all involved in love. I believe in love, Do you? Anyone who believes in God must believe in love. For God is love, We find our identity when we find the love of God.

St. John Emileton 9:30 6/29/69

*Processional Hymn 257
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Responsive Reading Sel. 51 Pg. 599
Hymn 77
Scripture Acts 10: 21-48
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Offering, Prayer

*Hymn 214
Sermon
Prayer & Lord's Prayer
*Hymn 469
*Benediction
*Threefold Amen

Salem Lamartine 11:00 6/29/69

*Processional Hymn 18
*Choral Call to Worship
*Confession of Sin
*Assurance of Pardon
Scripture Acts 10: 21-48
*Gloria Patri
*Apostles Creed
*Pastoral Prayer
Anthem
Announcements

Visitors

EVERY SYMPATHY TO ESKENEN & FAMILY
HURT SICKNESS
FLIVEN FROM POKKAL
CARE FOR ELSENEN HAYS.

Offering, Response, Prayer

Hymn 126
Sermon
Prayer & Lord's Prayer
*Hymn 262
*Benediction
*Threefold Amen

Call to worship: O come let us worship and bow
down: let us kneel before the Lord our Maker.
For he is our God: and we are the people of his
possession and the sheep of His hand.

Call to Confession: Jesus said, "Behold I stand at
the door and knock; if any one hears my voice and
opens the door, I will come in to him and eat with
him and he with me. This is the promise to seek
Him, so let us now seek His forgiveness.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: The Lord is merciful and
gracious. For as the heavens are high above the
earth, so great is his steadfast love toward those
who fear him; as far as the East is from the West,
so far does he remove our transgressions from us.

Amen.

CHRIST:
HEIDELBERG

THANKSGIVING KINKOMA NEXT SUN.

TRINITY
BOGGS & GRIFF
SYMPATHY

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 12, 1972

The Organ Prelude
*The Hymn of Praise 43
*The Call to Worship
*The Prayer of Confession (Unison)
Father, we have done wrong; by not caring
when we should have loved; by our indiffer-
ence to the cry of need; and by hating and
ignoring our neighbors. We have rejected
the way of your Son, and no longer deserve
to be called your children. O God, we can-
not help ourselves; forgive us, through
Jesus Christ our Lord. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Acts 10:1-43
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 468
The Sermon----"What's The Good Word?"
The Sermon Prayer
*The Hymn of Response 271
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Bible study on Wed. at the church in Duncannon
at 7:30 PM.

The collection for American Indian Sunday
will be held next Sunday November 19th.

A meeting is being called at 7:00 PM tonight
at the church in Duncannon for all of the
youth of both churches.

TRINITY CHURCH ANNOUNCEMENTS

Family Thank-Offering Service will be held
November 19th during the church service.
Envelopes and boxes are in the back of the
church.

CHRIST CHURCH ANNOUNCEMENTS

A brief meeting of the chancel committee
will be held following the worship service
this morning.

Women's Guild will meet on Tues. Nov. 14th
at 7:30 PM at the church. Women from Trinity
are invited.

THANKSGIVING SERVICE Nov. 1972
ALL CHURCHES INVITED

God's Message For Us

ACTS

Text: Acts 10; 33

"Here we all are, assembled in front of you to hear what message God has given you for us."

"Here we all are, assembled in front of you to hear what message God has given you for us." This is what Cornelius said to Peter. This is indeed what any member of any congregation can say to their preacher on any given Sunday. A VERY PROPER QUESTION TO ASK & CORNELIUS ASKED IT. Cornelius was not a Jew. He and his household were very devout and followed the Jewish religion, but up to a point. They would not become circumcised as was required by Jewish law. But nevertheless they were not pagans. Cornelius in the earlier part of the chapter (10th Chapter of Acts), if you care to read it for yourself, had a vision. He saw Jesus and Jesus told him to contact Peter. So he sent his agents to bring Peter to him that he might find out what this was all about. Peter then gave Cornelius the only thing that he could, and this was his faith and belief in Jesus. In essence what is recorded here is one of the first sermons of the early Church. Peter in a very short way, and very simply, in very simple language explained the life and ministry, death and resurrection of Jesus.

This is basically all we can preach. The life, ministry death and resurrection of Jesus. This is the Gospel. All of it tied up neatly in one little package and from it we must try to gain new insights and new ideas week after week. And so when we come to church as Cornelius came to Peter, we can question and ask, "What has God given in a message this week? What has He spoken to you to tell us?" Its rather strange that some weeks He really speaks loud and clear. But on other weeks He doesn't seem to be talking too much. I do not say this disrespectfully or sacrilegiously, but truthfully. I have had people ask me about God. Some have confided in me that they seek God's help and God's guidance constantly and yet many times God does not seem to be too near at hand. I can not tell if God is near to you or to other people. I can only tell you how near God has been to me. I can only tell you of my experiences and perhaps in this way it may help you to feel the nearness of God. I have felt many times that God is not listening, that He is somewhere else and not with me. Yet after a day or two goes by and the answer I have been seeking appears, I know once again for a fact that

God is near and that He did indeed hear my prayer. To some people this is hard to accept. They cannot believe that God works in this way. They seem to feel or ^{SOMEWHAT} have heard quite wrongly that God answers immediately, like an IBM computer. But this is not so. Sometimes the answer you may seek will not be forthcoming in a matter of weeks, but rest assured that God will show you the answer sometime in some way. It may even take the ^{FORM OF} ~~of~~ another person coming into your life. Have you ever had a total stranger come up to you and talk to you about the very thing that you ~~have~~ been seeking an answer for? If you have, you can realize that this could become very unnerving. But yet it may be the way in which God has chosen to give His answer to you. This is exactly how He worked through Peter. He gave a vision to Cornelius telling him to seek out Simon Peter. And when he did he was very simply given the message of the Gospel.

Peter has always been one of my favorite New Testament characters. I have always liked his boldness, his dash and his nerve. He was an impetuous man. He wanted to get things done. If we look around us we can see some Simon Peters lay. Let me add that this is not a bad thing to possess in any Church, it is a good thing. Most of us are easy going, slow moving, it'll get done when I get to it types of people. But the Simon Peters want to get it done today, and they would much rather to have today's work done yesterday if they can. They are probably the real mainstays of any church since they continually strive to get things done. We have some Simon Peters in this congregation. Men and women who are not content to merely delegate the work to someone else, but who feel a personal responsibility to get the work accomplished. I have always thought of one of my dearest friends as being exactly like Simon Peter. ~~You have seen him and heard him preach. Paul Aloyi is his name.~~ I have known this man for over twenty years. He is impetuous, he becomes angry when something is left hanging. He worries that he cannot and is not doing enough for the church. He wants to get everything moving and keep it rolling. ~~At the laymens sessions in Greensburg, Paul was always the one to get the subject back on the track whenever the discussion went~~ into another tangent. His motto of let's get the show on the road is one followed by others as well. But yet with all of the impetuosity and with all of the

drive and the dash and nerve, underneath the surface these people are just wanting to serve the Lord the best they know how. We need Simon Peters in every congregation, as well as ~~the~~ John⁸ and the Marks^{LUKES MATTHEW} and a few more of the quieter ones. It takes all of this to make a congregation. But it takes men and women who will never cease trying to find God in their lives. Men and women who will not quit because God has seemed to be apart from them for a moment of crisis. Men and women who will still seek their answers. I ~~recently was~~^{WAS} talking to a woman^{SOMETIME AGO} who hasn't gone to Church since her mother died several years ago. I knew this woman's mother quite well. She was a wonderful person. She went to church regularly and tried to lead a good life. Yet because she died a rather slow and horrible death this daughter sort of blames God. She asked me¹⁸ what^{QUITE FRANKLY} the answer^{IS} is. I don't know the answer. All I know is that we each have a certain length of time to live. To some death comes quick and easy, to others it is slow and painful. We cannot control it. All we can do is to believe that God is with us helping us no matter what the crisis may be. I do not believe we are punished for our sins to the extent that the worse we are the worse our death will be. Because we can witness to the fact that some pretty rotten people we may have known went pretty ~~quick~~^{QUICKLY}, while some very decent good people lingered on and on. But if we cannot accept the fact that God loves us and cares for us then no amount of talking is going to change someones mind. It is simply a matter of faith. Something must kill ~~us~~^{THIS BOY} and whether it happens quick^{or} slow^{is} is really no reflection on the goodness or badness of our lives.

Peter was telling the only story that he knew. The old old story ^{LIKE THE HYMN TELL ME THE OLD, OLD STORY} of Jesus and His love. This is the only story that any preacher can really use time after time. It seems that the ways of telling it are endless and yet it is a story that never grows old. It will continue to live on as long as there are men who are willing to tell it. Peter is a very good example of what the Lord can do to a man when he comes into his life. Here was an uncouth fisherman. A man of very little learning and schooling, but yet a man who had a will of iron and an unfainting spirit once he got started for the Lord. God has done this down through history with many other men. David is a good example. A simple shepherd boy, and yet he became a very great and powerful king of Israel.

Saul of Tarsus is another good example. He persecuted Christians and yet God came into his life and changed him into a Christian. The story is told of an old man who was a drunkard and who had strangely been converted. He ceased his drinking and became a hard working sober individual. His fellow workers tried to make a fool of him and continually teased him. They would say, "Surely you don't believe in miracles and all that jazz?" Surely you can't believe that Jesus turned water into wine?" The old man answered, "I don't know whether He ~~changed~~^{turned} water into wine when He was in Palestine. But I do know that in my own house and home He has ~~changed~~^{turned} beer into furniture." God can do this to anyone. He can take the most unlikely individual and turn him into a real ~~powerhouse~~ powerhouse. He can change you and I if we let Him. We need to accept simply and humbly the simple Gospel of Christ. The Gospel as told by Peter and all of the preachers down through the centuries. We need to merely accept it, believe in it and live it and God can work in our lives as He has in the past. The day of miracles is not over as some may think. The biggest miracle of all may still be wrought by God. And this is the miracle of changing each of us into His willing workers, and the making of each of us into His ministers here on earth. If we are willing to call upon Him and to let Him work in our lives we may be amazed at the results that occur in our lives and the lives of those around us. "Here we are all assembled in front of you to hear what message God has given you for us." This was the message of Cornelius to Peter and it is our message to the preachers and Churches of our time. The answer is simply, "God so loved the world, that He gave His only Begotten Son that whosoever believeth in Him should not perish but have eternal life." ~~These were~~^{THESE WERE} Peter's words to his questioners and these are the words we need to live by. God give us strength to live the Gospel as well as to preach it. Let us pray.

Call to Worship: Lift up your heads, O ye gates,
and be lifted up ye everlasting doors; and the
King of Glory shall come in.

Come, let us worship God:

Call to Confession: The Lord is near to all who call
upon Him; to all who call upon Him in truth. He
fulfills the desire of all who fear Him, he hears
their cry and saves them. Let us come to Him in
confession.

Lord, have mercy upon us.

Lord, have mercy upon us,

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: We have the assurance that God
loved us so much that He gave His Son on our behalf.
If He manifested this much love, how much more
will He blot out our sins when we come to Him in
humble confession. May we always hear His com-
forting words, "Go and sin no more, neither do I
condemn you." Amen.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Trinity Church, New Bloomfield 9:00 A.M.
Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP November 26, 1972

The Organ Prelude
*The Hymn of Praise 176
*The Call to Worship
*The Prayer of Confession (Unison)
O Father, we humbly ask your forgiveness
for our sins both individual and corporate.
We realize that much of our lives are spent
in doing the things of this world and often
we are led astray from your ways. Grant us
the desire to do the right, and the ability
to resist the wrong. Strengthen our resolve
to be your children in all things, and may
we learn to live for you. May we seek to
follow our King, and to again experience the
joy of His coming. In His name we pray. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture----Revelation 21:1-8
*The Gloria Patri
The Anthem (Trinity)
The Pastoral Prayer
The Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 182
The Sermon----"The King Is Coming!"
The Sermon Prayer
*The Hymn of Response 88
*The Benediction
*The Threefold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Bible study Wednesday Nov. 29th at 7:30 PM
in Duncannon.

TRINITY CHURCH ANNOUNCEMENTS

A Men's Breakfast to kick off Key 73 as well
as the 1st Sunday of Advent is planned for
Sunday Dec. 3rd at 7:00 AM at Martha's
Restaurant. Please let the pastor know
today if you are going.

CHRIST CHURCH ANNOUNCEMENTS

Today we will meet at the church at 3:00 PM
to make advent wreaths. Come join in the
fun and bring the family and some greens.

Chancel Committee meeting Thursday Nov. 30th
at 8:00 PM.

Duncannon Council of Churches meeting Friday
Dec. 1st at 7:30 PM at the Church of God.

Church World Service Clothing Drive, Dec.
11th. Clothing needed: Men's clothing, no
shoes & no overcoats; Children's clothing,
up to size 12; Money for blankets.

No YOUTH

BIBLE READINGS For 73

"The King Is Coming!"

ADVENT REVEL.
ADVENT

Text: Revelation 21:7 "He who conquers shall have this heritage, and I will be his God and he shall be my son."

Each week we seem to be involved in a Sunday that has more than one emphasis, and this week is no exception. This week is the Sunday before the First Sunday of Advent and is the Sunday that is to place ~~and~~ an emphasis on Key 73. So once again we must try to make a dual role serve our needs.

I suppose we are all aware that Advent or the season of Advent is the time in which we reflect upon the coming of the Christ Child and how we must prepare our hearts for His coming. This is the first part of our emphasis today. Perhaps not all of us have heard of Key 73 and what it is and what it means. Therefore we must take a look at it so that all of us are aware of what it is and what is involved with it. This will not be the last you will hear of it either, since both of our churches will be involved in the community, working with the other churches and working separately to be about the work of this North American task for 1973.

The word or term Key 73 comes from the fact that several years ago a group of churchmen met in Key West Florida and started to formulate a plan whereby the North American continent would hear the Gospel of Jesus Christ from one end of it to the other. From North to South from East to West the message is to be carried and it is to be carried by any and all people who are concerned with those who are outside of the church.

The group of ~~key~~ churchmen formulated the plans and designated 1973 as the year when these plans were to become operational. The start of this program is or was to begin, whichever the case may be, with Thanksgiving in some areas, depending on those co-operating, and will begin Next week the First Sunday of Advent in almost all areas.

Now if some of you have been thinking that this sounds somewhat like an emphasis that smacks of Billy Graham and an Evangelistic approach, then you are absolutely correct. The only thing that needs to be said is that Billy Graham is not sponsoring this, but he does believe in it whole-heartedly. I wish we could say the same for the United Church of Christ. There are approximately 130 denominations who will participate in this ~~venture~~ venture, and unfortunately the United Church of Christ in its entirety ~~is~~ is not one of them. If you want the most honest reason that I can give you for our denominations lack of complete participation, the answer lies with the president of our Church Dr. Robert Moss. When asked if we would participate he remarked in these words, (this is not the exact word for word quotation, but it ~~is~~ covers the answer that I read,) ~~not being harsh~~ He said, "We do not wish to participate because it smacks too much of Billy Graham."

Now I am not being unduly harsh or critical when I say I am opposed to his answer, because when you look at the roster of those congregations that are participating, you will find very many that are not very active in active Evangelism as we know it. The head of this Key 73 program is a Lutheran pastor of the Missouri Synod, and we know the Lutheran Church is a sister church of ours in form of worship and in many others ways. So if it is good enough for the Lutherans to become involved in, then why cant the UCC? But our Conference is not as blind as the National leadership, fortunately and they have sent out information to our churches in the Penn Central area and we are free to become involved if we so desire.

God has a message for us to deliver. This message is that God loves the World so much that He forgives all our sins through His Son Jesus Christ. The message is love and Forgiveness. And that is what he wants delivered, by us. A message of Love and Forgiveness, delivered by people who show this love and forgiveness. You and I as Christians are to be given this unique task this year. Actually it is our task all

of our lives, but it is to be a concentrated effort by all this year.

Now this is not an ecumenical movement, it is a program that says, "Yes, our task as Christians is to deliver to the non-Christian the message of God's love and forgiveness."

Whatever effort is expended by any individual in any congregation is to be supplemented by the use of radio and television. So when I say you will not be hearing about Key 73 once I mean it. The first national attention will be given with a nationwide television special to be shown on January 6th the first Saturday of January. So mark that date down. But from now until then, the individual churches will be gearing up to get the program rolling in each community. So please start gearing your hearts and minds to become involved in this program ~~if~~ as our churches will be participating and your help will be needed. We will all need to pray about this and work with it, because at hopefully at last, we will be seeking to fulfill our task as Christian churches and Christian individuals.

The second emphasis this morning is also tied up in this Key 73, but it is also tied up with Advent. In fact the Scripture for this morning, could also be used for a sermon devoted to the thought or belief in the Second Coming of Christ. Now this morning I am not going to cover that aspect, and ~~by~~ by not covering it, I do not mean to imply that I do not believe in it, or do not think it is important. My reason for omitting that aspect is simply because I want to focus on the Advent as it applies to Key 73.

In our Scripture we read a verse which states, "He who conquers shall have this heritage, and I will be his God and he shall be my son." This verse could imply several things and perhaps it does. But what it implies to me is the Son Jesus Christ who came into the world and who lived and suffered and died for mankind. We can find this verse or ~~a paraphrasing of it~~ similar usage of words in three different places in the Bible. First we find it in Genesis 17:7, where God speaks to

Abraham and says, "And I will establish my covenant between me and you and your descendants after you throughout ^{their} ~~your~~ generations for an everlasting covenant, to be God to you and to your descendants after you." Then secondly he made the promise to the son who was to inherit David's kingdom in 2 Samuel 7:14, "I will be his father and he shall be my Son." And thirdly it is found in one of the Psalms, Psalm 89:27 and this verse is thought to be the promise of the Messiah, it states, "And I will make him the firstborn, the highest of the kings of the earth."

Now in each of these we see the reference to the Son. In Genesis it is a promise of God to the descendants of Abraham. To the son of David, and this son was Solomon. But if we read the rest of this story that Nathan relates to David, we can see so many parallels to the Messiah that we must conclude that God could very easily have been foretelling of Jesus Christ. And the third promise in the Psalms is indeed the Messianic promise.

Each instance we can see the promise of the King. So when we try to place all of this in context and to take a prevue look at Key 73 as well as the start of Advent we can see that we are talking about the King coming. Key 73 is the program that will be preparing the way so that the King can come a gain. Advent is the program that prepares us individually for the coming of the King into our lives personally. So we cannot actually separate one from the other.

What prompted my thoughts along these lines is a Gospel song that speaks of the King Coming, and it is entitled simply, "The King Is Coming." This song has to do with the second coming of Jesus Christ, but perhaps it could very serve as our marching song as we strive to commit our churches and ourselves into this Key 73 program and into the season of Advent 1972.

Call to Worship: The eyes of the Lord your God are always upon you, from the beginning of the year to the end of the year.

Call to Confession: The Lord is near to those who call upon Him; to all who call upon Him in truth. He will fulfill the desires of those who fear Him, He will also hear their cry and save them. Let us pray.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: The Lord redeems the life of His servants; none of those who take refuge in Him and who truly seek His forgiveness will be condemned. Amen.

5 R E A N N E E D S R E F U R E D

UPPER ~~SP~~ MANUAL - W F A K - F E W K E Y S.

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
 Ralph C. Link, Pastor
 Trinity Church, New Bloomfield 9:00 A.M.
 Christ Church, Duncannon 10:30 A.M.

THE ORDER OF WORSHIP December 31, 1972

The Organ Prelude
 *The Hymn of Praise 120
 *The Call to Worship
 *The Prayer of Confession (Unison)
 O Thou who art more ready to forgive than we are to confess, we come before Thee in the closing hours of this year acknowledging our failures to be true disciples of Thy Son Jesus Christ. We have followed our own selfish ways rather than walking with Him who is the true way. We have come to Thee for grace without being gracious to our brothers. In the world we have pursued human interests rather than witnessing to Thy will for man. Forgive us O Lord, and help us amend our ways in the year to come; through Jesus Christ, our Lord. Amen.
 *The Kyrie
 *The Assurance of Pardon
 The Scripture ---- II Corinthians 5:11-19
 *The Gloria Patri
 The Anthem (Trinity)
 The Pastoral Prayer
 The Choral Response (Trinity)
 The Announcements
 The Receiving of Tithes and Offerings
 *The Doxology
 *The Offering Prayer and Lord's Prayer
 The Hymn of Meditation 123
 The Sermon----"Those Were The Days!"
 The Sermon Prayer
 *The Hymn of Response 126
 *The Benediction
 *The Threefold Amen
 *The Postlude

GENERAL ANNOUNCEMENTS

Bible Study will begin again on Wednesday January 3, at 7:30 P.M. in Christ church Duncannon.

The Confirmation Class will resume again on Saturday January 6, at 9:00 A.M.

On Saturday evening January 6, a nationwide television broadcast will be made concerning Key 73. All members, families and friends are urgently requested to watch this program. Check your papers for the time and channel. This program should take precedence over football, All In The Family or any other program in the lives of our church people. Please Watch it!

We will observe the Sacrament of Holy Communion in both churches next Sunday January 7.

TRINITY CHURCH ANNOUNCEMENTS

The flowers on the altar are placed in loving memory of Mrs. Carrie Darlington by her daughter Madeline.

Next Sunday evening January 7 at 7:30 P.M. a community tree burning will be held in the parking lot of the Lutheran Church. There will be a short service with carols and Scripture, followed by fellowship in the Parish House. Plan now to attend.

CHURCH WOMEN MEET THURS. 7:30
ELECTION BRING NEEDLES, THREAD,
24 PRESENT LAST WEEK AT LUTH.
ENVELOPES IN BACK

"Those Were The Days!"

NEW YEAR
(BUILDING & GROWING)

Text: Revelation 21:5 "Behold I make all things New!"
II Corinthians 5:17 "Therefore if anyone is in Christ; he is a
new creation; the old has passed away, behold the new has come."

REVELATION

"Those were the days my friend, we thought they'd never end,
We'd sing and dance forever and a day." These are the
words of a song of recent vintage, and they perhaps express the desire
or wish of all generations. When we look at our children and see them
at play, carefree and having fun, we perhaps sometimes ponder our own
childhood and wish that we could relive some of those happy moments of
the past. But as the song tells us, "Once we've passed its portals,
we may never return again," and so we are reminded that once childhood is
past, it is gone and must be forgotten.

Or we relive some of the moments of the people who lived
around the beginning of the century by looking in an old Sears Roebuck
catalog from the early 1900's. We can look in the book and pick out all
sorts of amusing things from old hand driven farm machinery, to some of
THE very funny clothing worn by both men and women.

Many people today will tell us very readily that there was
nothing like the "good old days." Which in some respects may be true,
but in others not so true. In a few more hours we will be able to
look back to the year 1972, and think of its trials and errors, its
triumphs and tragedies, its good days and its bad days and will we
think of it with that nostalgia associated with other times past?
In all fairness I think not, and the reason is simply because there
will not be woven into our memories other years and other memories that
let us compare its good times and overlook the bad times. We as humans
have a tendency to overlook many things when we look into the past.
We only see the good and sunny days, and we play down or forget al-
together the days of turmoil, frustration, grief or ~~frustration~~ anxiety.

It may be simple and easy for an individual to slip into the past and to relive old memories and familiar and more happy times, but an entire age or generation of people cannot do this. We cannot return to the past and relive those so called, "Good Old Days." Neither can the church or people of the church return to those, "Good Old Day.² We must constantly push forward and onward. Paul tells us, "Therefore if anyone is in Christ; he is a new creation; the old has passed away the new has come." In others words, this is a new day, a new era, a new age. We must live in this time, in this place and become new creatures in Christ. When we are accepters and followers of Jesus Christ, we put on the new being, the new self. All of the past is just that, the past, and we must start living the new life.

We also read in the book of Revelation in the ^{21st} ~~5th~~ chapter, "And he who sat upon the throne said, "Behold I make all things new." We cannot live in the past, we cannot cling to the past, we must go on. Yet there are some in the church who would have us cling to the things of the past simply because of tradition. Now tradition is fine up to a point. But simply because we have done something a certain way for as long as anyone can remember, does not make it the only way it can be done. Simply because we have always done this, does not make it an unbreakable law of the church. Times change, and the church must change, but more importantly the people in the church must change. We cannot live in past glory, we cannot look back at our record in this church or any other church and say this must be our standard. We must look at the present and the future and accept them as the challenge to change and to meet the new ages and the new times.

We cannot look back and say well we accomplished this and so there are no more goals to aspire to. Rather, we must look at the past as a guage to see where we can improve and to build upon any records or achievements made in the past.

I think Jesus stated this very plainly when he said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God.² What He was really saying was, "Once you have promised to be a follower of mine, you must strive to ever go forward and to improve. You must not look at your past accomplishments and say, 'See what I have done for God,' or, 'Look what our church has done,' but you must instead look at the situation and continue to build upon it and continue to grow and change." This must be the purpose of any church and it must be the purpose of any Christian. To strive to live in the past or to live on the past merits of others will not do. We must continue to grow or we die.

(For New Bloomfield)

Since I have been the Pastor here, I have seen the Duncannon church challenge itself to fulfilling a goal for the OCWM each year, and each year they have met this challenge and exceeded it. In this church I have tried to make the church challenge itself to no avail. The story I hear from so many of the congregation is that there is a fund of money that has been given by one of the departed members, and because of this sum of money, I do not need to give. Use that money to run the church. Now this says nothing to the people who make these remarks, because they cannot see that they owe the Lord a responsibility and regardless of what Miss X left to this church, they should be a strong supporting member of this church.

~~I also hear from the treasurer~~ You have heard it before and you will hear it again and again, that in order to survive we must grow and build. This does not mean that we must keep on adding large numbers of members or putting on additions. But it does mean that we the members of this church must continue to change our attitudes toward the church, and our attitudes about giving and living. If you would like to see two very good examples of what living in the past and upon past performances can do to someone, then let me take you with me someday

to two nearby institutions and you can see first hand a woman who has gone back to being a child and playing with dolls and living in a child's world. Or a retired school teacher who lives in a world of fantasy. This is the danger of living in the past.

(For Both churches)

When we think of the possibilities that exist in the as yet untarnished New Year, our hearts should beat just a little faster and our minds should be turned to the ~~thoughts~~ thoughts of how we can each one grow and change in ~~this new~~ these bright and shiny new days that God will give to us.

(Illustration of boy and cocoon)

Here is a classic example of looking for the obvious and overlooking the beauty that is nearby. It shows a blindness to the possibilities that are to be found in any circumstance.

Possibly you have heard the story of the men building St. Paul's Cathedral in London, which was designed by Christopher Wren the brilliant English architect. Mr. Wren came to the job this one day, and inquired of several workmen who were laying stone what they were doing. The men did not know who he was and could have cared less, so he received appropriate answers from each one. The first man answered, "I'm laying stone." The second man said, "I'm laboring with this stone work can't you see that?" The third man when he was asked replied in glowing terms, "Why, I'm helping to build a beautiful cathedral."

To two of the men it was merely a task, or a job that had to be done. They were merely working because it was necessary to do so to feed themselves and their families. To the third man it was not only a necessity of life, but a labor of love. He could see the beautiful stone columns and pillars rising from nothing, and becoming the beautiful cathedral which it is. He had a vision for the future and could see beyond his pile of stone what would take place. And this is what we

should see as we look at yet another year. We should see not only day upon endless weary day in which to do the necessary things of life, but we should see instead, ~~day~~ hours and seconds, and minutes to be used by each of us for the kingdom of God. Days that are full of many opportunities to tell others of Jesus Christ. Days that can change each one of us and make us the new creatures we should become.

"Those were the ~~Days~~^{Days}", I suppose they were, but they cannot possibly have the challenge and the sense of adventure about them ~~at~~ ^{which} the next 365 present. If you care to live in the "Good Old Days" you may do so. But if kersoene lamps, ^{POOR REGENERATION, WASHING IN THE KITCHEN, BATHING IN KASHIUS,} outside toilets, improper heating, and all of the other discomforts and inconveniences bother you as much as they did the people who made the necessary changes from them, then the new year will be to you a time for change and new creations. May it be indeed in 1973, "Behold the new has come" in the Trinity charge, and may we be able ~~with the~~ to look back upon each year and say, "Yes, those were the good the days, but we can do better this next year."